



## DOCTRINAL PAPERS.

## GOSPEL PERFECTION—ITS NATURE.

SECOND PAPER.  
BY PROF. JUNIUS.

By this I mean the perfection provided in the Gospel, as the heritage of God's "holy ones." That it is sanctification, or of the same nature, I do not believe; but what I may or may not believe is, in itself, of very little interest to the readers of the HERALD. What does the Gospel record teach? Is a question of deepest interest to every lover of "the truth as it is in Jesus."

Words are the vehicles of thought—the representatives of ideas; they are thought pictures. How, then, can we better apprehend the idea, or thought, than by studying the words that represent it? For the purpose of showing as clearly as possible the distinctness of "gospel perfection," I devote a few sentences to that which it is generally confounded, viz: Sanctification.

To represent this work, the Divine Teacher uses two words, viz: *agiazao*, "to make holy," and *katharizo*, "to make clean"—the former used only to indicate a moral cleansing, while the latter is applied to both moral and physical cleansings. There is a striking fitness in their use—the one showing the work to be a cleansing; the use of the other limiting it to that form or kind of cleansing that makes holy. *Agiazao*, though of frequent use in the New Testament, and also in the Septuagint of the Old, is not found in the Greek of the ancients. A cleansing that makes holy was not a factor in their philosophy; they therefore had no use for a word representing such a thought.

The verb occurs in the New Testament twenty-nine times; and is rendered "be holy" once, "hallowed" twice, and "sanctify" twenty-six times. The nature of a work cannot be more clearly indicated by the use of words than in this instance. It is to make holy by cleansing, or purifying; and since only a moral cleansing can make holy, it is a moral cleansing or purifying of the human soul; and since nothing but sin can defile the soul and make it unholy, it is that washing which cleanses from the defilement of sin, and makes the soul a holy habitation for the heavenly Guest. This is Sanctification.

But to express Perfection, a different class of words is used; and that we may know their import, we will "diligently inquire of the wise"—words. Christian Perfection, like Sanctification, has in the Greek of the New Testament two representatives. But the two words occur in their several forms of adjective, verb and noun. The adjective describes the condition or state of the soul called perfection; the verb points to the activity in its attainment; and the noun is the name of the thing attained. The most prominent of the two is *teleios* (from *telos*, the end). Definition: complete, perfect, mature, full grown, of full age. It occurs in the following places: Matt. v. 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. xix. 21, "If thou wilt be perfect, go and sell." Rom. xii. 2, "Acceptable and perfect will be God." I. Cor. ii. 6, "Wisdom among them that are perfect." xiii. 10, "When that which is perfect is come." xiv. 20, "But in understanding be men." Eph. iv. 13, "As unto a perfect man." Phil. iii. 15, "As many as be perfect." Col. i. 28, "Present every man perfect." Heb. v. 14, "That ye may stand perfect." Heb. v. 14, "Belongeth to them that are of full age." ix. 11, "More perfect tabernacle." James i. 4, "Let patience have her perfect work, that ye may be perfect." i. 17, "Every good and every perfect gift." i. 25, "Unto the perfect law of liberty." ii. 2, "The same is a perfect man." I. John iv. 18, "Perfect love casteth out fear."

The verb occurs twenty-three times; and since to give the passages as we have done with the adjective, would extend this article to an undue length, we must be content with its renderings. It is rendered "consecrate" once, "perfect" once, "fulfill" twice, "finish" four times, and "make perfect" fifteen times.

The noun occurs four times, as follows: Luke i. 45, "There shall be a performance." Col. iii. 14, "Which is the bond of perfectness." Heb. vi. 1, "Let us go on unto perfection." vii. 11, "If therefore perfection were by the Levitical priesthood."

*Artios* (from *aro*, to fit, adapt, finish) means entire, complete, perfect, fit, proper; and occurs but once, II Tim. iii. 17, "That the man of God may be perfect." *Kathartizo* (from the last time and *kata*, intensive) occurs thirteen times, and for the sake of brevity I leave out the places and passages, and am content to say it is generally rendered "to perfect," or "make perfect." *Kathartisis* (from the same) is found but once, in II. Cor. xiii. 9, "We wish even your perfection."

There are other words in the New Testament rendered "perfect," as the representative of perfect in the phrases, "perfect manner," "more perfect knowledge," "you yourselves know perfectly," "bring forth no fruit to perfection." But since these do not relate to salvation, or a condition of the soul, they come not within the purview of this discussion. I think that the above are all the words relating to the work of grace in the soul and rendered perfect in our version of the New Testament. Maturity, or completeness, is the central or leading thought of them all. None of them contain the idea of purity, only as it is incidental to, or included in that maturity.

Christian purity or sanctification is one thing, and maturity or Christian

perfection another and a very different thing. It is wondrous strange that such a multitude of the best men the world has ever produced should confound two things so different in their nature, and so different in the words representing them, as to regard them as identical. The literature of this subject justifies the remark. The above is the evidence upon which my convictions of the distinctness of Sanctification and Christian Perfection rest. I think the premises justify the conclusion.

I am not particularly anxious that the reader believe as I do, only that he believe the truth. If it be the truth, he has a greater interest in believing it than I possibly can have in his belief. Reader, our chief concern is to know and obey the truth. Then shall we actualize in our own experience the blessedness of the promise, "Ye shall know the truth, and the truth shall make you free."

ATHENS, TENN., August, 1873.

## THE WESLEYAN MINISTRY.

After the relation of their religious experiences by the young ministers, previous to their ordination, at the late session of the Wesleyan Conference, Rev. Mr. Arthur and Rev. Dr. Punshon were called upon to make addresses. The counsels of the latter eloquent minister are so tender and wholesome, that we publish them entire as reported in *The Watchman*:

Dr. Punshon said that he was very forcibly reminded that twenty-four years ago he stood in a similar position to that of his young brethren—when he girded on the armor which he had very slightly proved, and entered on the great conflict which with very much of unfaithfulness had occupied him ever since. He had derived great encouragement as he had listened to-night how God had not permitted them to be deprived of that bright succession of those who, like themselves, first entered the wicket-gate, and had then gone on to the Interpreter's house—the next stage of their pilgrimage—and then gone on with their burden till they came to the place where stood a cross, and hard by a sepulchre; and as they looked and kept wondering the burden fell from their shoulders, and they went on their way rejoicing, not only in a sense of deliverance, but of power.

For the last five years he had had the privilege of attending similar services three thousand miles away, and without exception he had heard the ring of the same bell—the same glorious gospel melody had come from the hearts of candidates in Canada as he had heard to-night. Methodism and living Christianity—he hoped those were synonyms—were the same in this respect all over the world. Although there were diversities of operations, and differences of administrations, and diversities of gifts—yet there was one Spirit working in them all, to make them partakers of one high hope of their calling.

Two things had struck him in the experiences of to-night. One was a statement made by one of the brethren, how God had honored His own Word. He remembered nothing of the sermon—not a solitary division, nor even an illustration. He knew not the texture of the sermon, but the text—the Word of God—had made a deep impression. He was reminded of an instance of a similar kind, where God honored His Word in the conversion of a local preacher in his first circuit. It was in the wilds of Cumberland, and he heard it from the man's own lips. He lived on the shores of one of those charming lakes. The only teacher he had was an heirloom—his family Bible; and in the shadow of the brown woods, while he was pursuing his daily occupation, the Holy Spirit took the Word and fastened it on his heart. He wrestled for pardon and obtained it, before he knew there was another man on the face of the earth that enjoyed it, and he became happy in the love of God. Already when Methodism was introduced he had a correct creed and the germs of a systematic theology which only needed to be classified to make a clear exposition of "the truth as it is in Jesus." The more they honored the Word and accepted it as the instrumentality of gospel teaching, the more they were in harmony with God's mind and purposes, and the more they were likely to have mature, well-rounded Christians, thoroughly furnished to every good work.

Another thought that occurred to him was the absence of terrifying convictions. They seemed to have been won, rather than frightened. They seemed to have been brought into the divine favor by the influence of the love of the Lord Jesus Christ. A remarkable illustration of this particular method of working occurred to him at this moment. It was in the experience of three men—notably of one of them—the three Japanese ambassadors who had been recently sent over to the United States to obtain instruction in commercial matters. While there they were brought to a saving acquaintance with "the truth as it is in Jesus." At the time he spoke of, they had been consciously happy in the love of the Saviour, and had been put under instruction that they might be more thoroughly acquainted with Christianity. The minister was taking them through the Apostles' Creed, and was making them understand how the truth had been perpetuated from generation to generation. All went well till he came to the words, "He shall come to judge the quick and the dead." "What is that?" they exclaimed, in a startled manner. The minister thought they stumbled at the word "quick," and he

explained that it was an obsolete word. "O," they said, "not that." It was the first entrance into the pagan mind of the idea of judgment. It was the first effect of the thought of the coming again of the Saviour to judge the world.

One of them stood as if stunned into catalepsy; another paced up and down in indescribable agony; the third bent down with his elbows on the table. The silence was painful and crushing. The minister let it alone to see what would come of it. After a time the man leaning on the table raised his head and said, "O how alarmed I should have been if I had known that before I loved him." [Hear.] Was there anything finer than that in the whole history of the Spirit's work? The love of Christ had come into his heart first, so as to take away all terror of judgment, and a startling thought like this coming suddenly on the spirit lost all power to terrify it. It showed that the most effective method of preaching was not to thunder the anathemas of vengeance. To make the declaration of unlimited love—love in its disinterestedness—love in its royalty, divested of that selfishness which attaches itself to all earthly relationships—love incarnating itself that it may breathe more freely—love shedding its own blood—that was the master spell, which, like the rod of the prophet, would swallow up the enchantments of all opposing forces.

Law's terrors do but harden  
Where'er they work alone;  
But a sense of blood-bought pardon  
Will melt the heart of stone.

In the President's opening remarks we had condensed the great need of the ministry of the present time in those few words, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Power, but not brute power, not unintelligent power, but power that could give a reason of the hope that was in it. O, if he could only get that power for himself and his brethren, they would have a large, beautiful, harmonious combination of qualifications. They would have a mighty ministry—not stentorian lungs, but quiet power, that wins its way into the hearts of men whether they will or no, because the Spirit shows the way—that marvelous thing for which they had no better word than "unction"—a word that had been on the lips of many a hypocrite, but a grand word notwithstanding—unction poured out from a man when it came from his lips, making itself felt as holy oil coming on the waves of human passion. Mr. Arthur prayed for the gift of the Holy Spirit. Why might they not have it? It was God's gift, which He was waiting to bestow in answer to prayer. Let them keep close to the foot of the cross till they were endued with power from on high. He did not know how it might come; it might come in the thunder—it did sometimes; it might come in the still small voice, and lift up the spirit so that they would not know whether they were in the body or out of the body; it might smite the spirit down into "the speechless awe that dares not move." He knew it would come if asked for with sincere heart and unfeigned lips; and their hearts would know it when it came. They would be able to say, "Thou hast made me full of joy with thy countenance;" "Then will I teach transgressors Thy ways, and sinners shall be converted unto thee." Amen.

## "EVEN UNTO DEATH."

BY CECIL MARSH.

In the summer of 18—, Charles L—, having passed the necessary examinations, and obtained a cadetship in the H. E. T. Co's service, sailed from England, bearing with him the hopes and prayers of an aged mother, whom he was destined never to meet on earth again; and what materially assisted to cheer him, midst the isolation of a large troop ship just starting, the promise of a fair young girl, the daughter of the rector of his parish, to join him in a foreign land, and unite her fate with his.

Having encountered the then usual trouble and monotony attending a passage round the Cape, he reached Calcutta; and on reporting himself at headquarters, was ordered immediately to join his regiment, stationed up country. The idle and enervating life of an East Indian officer would have been his lot, if that fondly whispered promise had not kept him up, and spurred him on to make himself worthy of such a prize. He applied himself at once and diligently to the study and acquirement of a thorough knowledge of the language and customs of the country, until at length, being brought to the notice of some of the higher authorities, he was rewarded beyond his most sanguine hopes, with an appointment as judicial commissioner to a district north of Lucknow. Here, by economy and perseverance, in the course of a few years he saved sufficient to purchase an annuity for his mother, and then made arrangements for the reception of his betrothed, whom he anxiously expected under the protection of some returning friends. Then obtaining leave from his duties, he proceeded to Calcutta, where he met and welcomed his bride. They were married at once, and proceeded to the commissioner's district.

Four years soon slipped away, during which two children were born to them, who, as soon as possible, were transmitted to the care of their relatives in Europe. It deeply grieved Mrs. L's kind and Christian heart to see the utter darkness in which the people around her were plunged, and frequently she urged upon her husband the question whether nothing could be done to alleviate their condition, and

open their eyes to the glorious light of the gospel. He simply replied by a shrug of his shoulders, and pointed out to her a copy of the government regulations, which strictly forbade any one interfering with the religious prejudices of the people, under pain of dismissal from office. She then tried what she could do in her own household, and frequently conversed with her "khan-samah" (English, butler) on the great truths and promises of the gospel, and the numerous lessons of gentleness and meekness they taught, besides often relating to him many instances in the life of our Lord. He, a strict Mussulman of Afghan descent, would generally calmly listen, out of respect to the Madam Sahib; but sometimes her quick eye would detect the quivering lip or starting tear, as some grand truth came home, touching his heart and stirring some better feeling within him.

Matters were in this state when the startling news of the commencement of the great mutiny arrived. Major L—, as in duty bound, was obliged to place his services at the disposal of the Commander-in-Chief, and to have his wife join a party of ladies and proceed to Calcutta, where they might remain in safety until the country was quiet. He proceeded himself to join the General commanding the advanced guard of the army, thinking that long before the troubles would come near his home, his wife would be in safety in Calcutta. Meanwhile, Mrs. L— and the other ladies were busy making arrangements for a hasty departure, when the alarming news came that a rebel chief with a large cavalry force was rapidly advancing upon them. The servants fled, and before the other ladies could reach Mrs. L's house, which had been previously fixed upon as a rendezvous in case of danger, the sowars surrounded and seized them, and they met the fearful fate of so many of their countrymen and countrywomen in those dark and dreadful times.

Mrs. L— was engaged in prayer, when the Afghan butler, entering, enjoyed silence, and conducting her to a dry well in the garden, where he had previously placed provisions, he carefully lowered her down, promising to come again at nightfall. All that day the poor lady remained in a suspense too horrible to think of, comforting herself as none but a true Christian can, by prayer and a firm reliance on the Almighty, and on Him alone, for she felt as if man had indeed deserted her. But at nightfall her faithful servant appeared with a bundle of his wife's clothes and some brown nut juice, and directed her, after she had stained her hands and face, to dress herself in the clothes. He then assisted her to ascend, and placing her on a grass-cutters' poney, proceeded to lead it through the rebel lines. The inviolable secrecy attaching throughout the East to all veiled women, prevented any interruptions or challenges, and they passed safely out and reached the open country, making the best of their way to the English army, which, after fifteen days of terrible suffering, and many hair-breadth escapes, they accomplished. During that period, Mrs. L— had contrived, in spite of her sufferings and anxiety, to have many long and serious conversations with her guide, and at length her gentle pleading and heroic courage under suffering, so convinced him, that he promised to enter the Church at the earliest opportunity.

On meeting with the army, the joy of the husband, the enthusiasm of the officers, and the presents lavished on the faithful guide, can scarcely be described. True to his resolutions, after many conversations with Dr—, the chaplain, Alif Khan was baptized and was admitted as a member of Christ's Church. But now a great yearning to see his young wife, and share with her the glad tidings of the Gospel, came upon him, and having obtained leave from his kind mistress, with many cautions regarding his safety, he started to bring her. On the way he was met by a rebel patrol, and brought before the very Chief through whose cavalry he had escorted Mrs. L—, and was at once confronted with a spy who affirmed that he had a few days before witnessed his baptism in the English camp. After a few questions regarding the strength of the enemy, and their probable movements, to none of which Alif Khan could be expected to make any very reliable answers, the Chief paused and sternly asked him if this dreadful tale of desertion from the faith of his fathers was true, or was only a ruse to gain confidence and ingratiate himself with the English. Alif replied boldly, that he thanked God he had brought him to Christ—that it was true in every sense—and further, that he was willing to seal his faith with his blood, and that his earnest prayer was that before long all his countrymen might be brought to acknowledge Jesus as their King and Saviour. When the din caused by this avowal had subsided, he was offered life and even comparative wealth if he would only at once renounce his faith and put himself in the hands of the "Kazi," or priest—all of which offers he firmly, though quietly declined. This so enraged the fanatical sepoys around him, that they at once attacked him with their swords, and he fell gashed and covered with wounds, praying to God with his last breath to forgive them and open their eyes to the truth. I have little doubt that he is now a member of that glorious army of martyrs who have died cheerfully for their faith in all ages of the Church.

As soon as the mutiny was quelled, Major L— retired to England on a pension, accompanied by his wife; and

I often picture to myself with what pleasure she must remember the glorious result of her teaching the Gospel to that poor Afghan, during the troubled times in the far-away East. The above was narrated to me by a witness of Alif Khan's noble end, who has since received the queen's pardon.

## IRVINGITES, OR THE CHURCH OF THE PROPHETS.

M. D. Conway, in *The Cincinnati Commercial*, gives the following account of this religious body, which has several churches in this country. A graduate of Wesleyan University, late a Calvinistic Congregational minister, has become an enthusiastic member of this communion. He is, we believe, one of the "angels" of the churches. Mr. Conway says of this remarkable sect:—

"They call themselves the Catholic Apostolic Church. Edward Irving, the founder of the sect, was for many years an intimate friend of Thomas Carlyle. He died in 1835. When he first went to London he became a popular pulpit orator of the Scotch Church, attracting large and most fashionable congregations. In 1830, a servant girl in Scotland, named Campbell, began to discourse in a wild, incomprehensible way, and her hysterical ravings were declared to be a revival of the gift of tongues and of prophecy, while other manifestations of a like character occurred elsewhere, exciting much attention. Edward Irving became a believer in the supernatural origin of these phenomena, and declared that the gift of tongues should have free course in the Church—whereupon the Scotch Church expelled him. His society then became a centre where the wildest scenes were witnessed. Irving himself frequently broke out in an insane gibberish, and the outbreaks of supposed prophecy were heard from every part of the vast building in which he officiated. Eventually the great society of enthusiasts who had collected around Irving, and a number of the same character elsewhere, convened in London, and established seven churches, on the idea of a strict and literal return to the forms and formulas of the apostolic age. Nominally there are but seven churches in the connection; in reality there are in Great Britain alone thirty societies, those outside of the original seven being termed branches. There are fifty churches in Germany, the most important being in Berlin, one in Paris, six in Scotland, two in Ireland, and two or three in this country. It is no small denomination which has grown up from a movement that most people in this country supposed had died out long ago. Among its members the Dukes of Northumberland have been and are staunch adherents.

"The Church at large has twelve apostles and seven angels; individual societies have deacons and deaconesses, elders, evangelists and pastors, to say nothing of prophets, who are numerous, as any member of the Church may be moved to prophesy. The principal church of the Irvingites, in London Square, erected at a cost of \$150,000, resembles a Catholic cathedral. There are five Gothic windows flooding the interior with many-hued lights, an altar, and several pulpits and lecterns, each with its robed occupant. On closer inspection one observes peculiarities. Each angel or officiant wears a robe of a peculiar color. The evangelist wears red (a token of the blood of Christ), the pastor white (emblem of purity), the angel purple and gold (purple meaning authority, and gold truth), the elder purple, the prophet blue (for sky influences, the heavenly mind, inspiration). These four primary robes of the Church are the constitution of man—reason, imagination, will, affection. The majority of the robes are simple in structure, but the angel is quite gorgeous with his robes and an embroidered gold cross down his back.

"There is considerable dramatic effect in the service. The words of the prayers, chants, etc., of the Sunday service resemble very much those of the Church of England. The same creeds are used, and the 'Confession,' 'Absolution,' 'Gloria' and 'Te Deum,' with but very slight alterations. In the service of the Eucharist there are changes in the direction of Catholicism. The churches have two services on each of the week days, and these are in some respects the most characteristic. The first occurs at 6 o'clock in the morning, when the number of priests is about equal to that of the congregation. On this occasion the angel alone speaks (unless some one is moved to prophesy, which is always in order). It is his duty to give a sort of exposition or discourse, and this is supposed to furnish the subject of the day's meditations. In the afternoon again, at five o'clock, they assemble, and the elders give their ideas on the theme suggested in the morning. Their idea is that they thus fulfill the promise of the prophet, where, in Aaron trimmed the lamps, and in the evening they were lighted.

"The number of priests, elders and the like, connected with these churches is very large. Every member of the Catholic Apostolic Church contributes to its funds one tenth of his means, and the single church on Gordon Square supports over thirty persons in sacred offices."

## THOMAS P. HUNT.

The students of Wesleyan University, thirty years ago and more, will never forget that most eloquent, witty, genial and delightful, hump-backed temperance lecturer and minister, Rev. Thomas P. Hunt. How valuable his services were in Middletown, and indeed all over New England! Gough is more dramatic, but Mr. Hunt was the most persuasive and convincing, and nearly as humorous. We did not know that he was among the living until our eye fell upon an interesting letter in the *Evening Evangelist*, from President Tuttle, who has just made a call upon him. Among much that we should be glad to copy, Dr. Tuttle says:—

"Mr. Hunt was the owner of slaves by inheritance, and his manumission of them, long before the Abolition excitement, took a large share of his property. For several years he preached in North Carolina, and his advocacy of temperance there is one of the most brilliant and romantic on record. No brighter errand was ever braver or more chivalrous than his bold and gifted advocacy of a cause that was running athwart all the prejudices and customs of the community. No man, and no

number of men, drunk or sober, could intimidate him, or deter him from speaking his mind. Many years ago he settled at Wyoming, near Wilkes-barre, and from that as his base he went to all parts of the country advocating temperance. He was a grand old man on any theme, but on temperance he was glorious. He is now nearly seventy-nine years old. Twelve years ago he entered the service as a chaplain to those who knew him that he was brave as a lion in the discharge of his duty. One man told me that in one of the most dreadful battles, when our army was forced to retreat, he saw Father Hunt kneeling by a wounded soldier and ministering to him despite the perils that were pressing upon him. He won the respect and admiration of officers and soldiers alike. And now the brave old man is grappling with intemperance at home, using the 'local option law' as his weapon. At the hustings and on the platform, in the church and in the saloon, he is the same daring and strong enemy of what he believes to be the monster curse of society."

## Our Social Meeting.

A CALL TO PREACH THE GOSPEL.  
It is admitted by the Church of God that by some means God does call men to preach the gospel. The inquiry is often made, how does the individual know it? In answer we would say, from the internal movings of the Spirit. He may not at first understand the voice of the Spirit of God that is within, stirring him up to labor in the vineyard of the Lord; and yet this internal moving may ripen into the persuasion that God has called him to leave all, and to devote his whole time to the work of the ministry. The means for this development may not always be the same. Ordinarily there must be experiment, before an individual is satisfied as to his duty. His feelings prompt him, and he ventures to try. Does he receive supernatural aid? Does he feel a liberty in speaking? Does this work give vent to the fire that is burning within; and is there a response in the Church? Is she fed, quickened, and are some sinners awakened? If so, he concludes, and the Church also, that God has called him to this work.

The question arises, how long should he continue in this work? Of this God has not informed us; nor can we learn by His dealings with His prophets or priests, that it is other than for life, or as long as there is work to do, health will permit, and the fire is burning in his heart. If he should backslide in the love, the love for the cause of God be absent, then the love of the world would be the ruling principle; this would unfit him to preach the gospel, or to advance the cause of God in the world. But if the same fire, the same love for the cause of God be burning in his heart that led him to commence to labor in the vineyard of the Lord, then let him continue to labor in God's vineyard, so long as God continues his physical strength and mental faculties, if he is as old as Methuselah. But should he leave the pastoral work before God in His providence directs, then he would become a burden in the Church, and a stumbling-block in the world where he might chance to be. He had better die with the harness on—in the fight. It is a solemn step, but the ministry, and it is equally solemn to step aside. Has the great God called him to this work? Is a man called of God to preach the gospel? Then how awful the responsibility. Let all weigh well this subject, and act accordingly; then will God be glorified.

## ISAAC LORD.

I was a dealer in it a good many years; have raised and cured, smoked, chewed and snuffed it, and am so hankish after it now, that the appetite for it tortures me sometimes. Experience and many years' observation convince me that it is a direct enemy of love and devotion to God or woman, because it poisons to death all the life of love. It therefore unfits a man, after a while, to be a father. His progeny often show it. I have seen a child think Mr. Trask is correct in his observation in this regard. How poor little children have to suffer for the sins of a father, "to the third and fourth generation."

## MEERSCHAUM.

## Our Book Table.

## LITERARY NOTES.

The *Aldine* is conspicuous for its size, its numerous and admirable illustrations, particularly the Rocky Mountain Scenery, and its generally elegant mechanical execution. Its contents for September are varied and attractive. The Boston agent is H. A. Wainwright, 23 Court Street, Room 4.

The illustrated stories in *Harper's Monthly* for September, are especially able and interesting—the vicinity of Constantinople, and the entertaining incidents in the late trip of Gen. Sherman; a description of the "New York Deaf and Dumb Asylum;" "The Protestant Cemetery at Florence," containing Theodore Parker's tomb; the pathetic incidents in the life of Leonora Christina in the Blue Tower at Copenhagen; and the very fine paper of Charles Nordhoff on the Sandwich Islands. He is effecting the valuable service for these islands which he lately accomplished for California, and a fresh illustrated volume will be the result. The remaining articles and the abundant Miscellany are up to the average standard of this popular Monthly.

September *Old & New* opens with an interesting chapter of Austrian notes gathered by Mr. Hale in his late visit. Dr. Kellogg has quite a strong and sensible paper against Darwinism. G. A. Schmitt recounts the results of modern scholarship among the cuneiform inscriptions of Assyria. Edward Stanwood writes upon the present imminent question of the Farmers and the Railroad. There are stories enough and valuable miscellany to fill the lighter pages of this month's issue.

Lippincott's popular and wittily illustrated "New Hyperion" opens with its third chapter the number for September. The paper upon China is interesting and well illustrated. "The Fruits and Flowers of the Tropics" is the concluding paper of a very instructive and valuable series. "Our Home in Tyrol," as heretofore finely illustrated, is a delightful paper. A pleasant account of the wonders of the South Park in Colorado. This magazine is a gem as to print and paper. The *Popular Science Monthly* comes in September, with its accustomed variety of substantial literature. Prof. John Torrey's very thoughtful face illustrates this number. Ten

## J. R. OSGOOD &amp; CO.

The *Riverside Bulletin* contains this item: "It is quite fair to test the popularity of the several novels of Dickens by their respective sales, since the fame of Dickens rests upon the wide extended popularity of his works. Taking the sale of the *Globe*, Dickens and the *Riverside Bulletin*, there is an interesting contrast in the comparative popularity of his works." "David Copperfield" stands at the head in the *Globe* of cheap edition, and "Christmas Stories" at the head in the *Riverside* or library edition; but then, it leads "Copperfield" by only six copies. "Pickwick" comes next in the *Globe*, and "Oliver Twist" in the *Riverside*; then follow "Nicholas," "Oliver Twist," and "Dombey and Son" in the *Globe*. The variations in the *Riverside* are slight, and hardly to be reckoned, since the books are sold in sets. The "Table of Two Cities" stands at the foot in the *Globe* list.

Dodd & Mead will publish in September, "The Character of St. Paul," by Rev. J. S. Howson, D. D., Dean of Canterbury, and a new volume in the series of "American Pioneers and Patriots," "Peter Stuyvesant."

Our *Ladies Repository* for September is a fine number. Dr. Wentworth has his reins entirely in hand. The illustrations are refreshing in the warm fall weather—Lake George, and the gem of a flower gatherer. More than a score of interesting, and some able articles, crowd the fine print of its full pages, and the editor, with his pen and scissors, fills fully one-fourth of its capacity. Every Methodist family should take it.

Every Saturday has now three continued stories in its columns. They are "Zelda's Fortune," "Young Brown," and "Poor John."

Jules Verne, the brilliant Frenchman whose fantastic books, "Twenty Thousand Leagues Under the Sea," and "The Tour of the World in Eighty Days," have proved so acceptable to the American public, that he has been moved to write a comedy under the title of "A Nephew from America." M. Verne, we believe, once visited this country on board the Great Eastern, although his stay was but a short one. In the "Tour of the World," one part of which treats of the Pacific Railroad, M. Verne shows a very respectable knowledge of American geography.

The demand for the August *Scrivener*, which contained the first chapters of Bret Hart's "Episode of Fiddletown" and one of Rev. Augustus Blaisdell's papers on "Modern Skepticism," has been so great as to exhaust the regular edition and a new one has been printed. The magazine has increased its list of subscribers 11,000 during the past year.

In the September *Atlantic* is a valuable paper on social problems, which will attract the attention of all students and thinkers on such topics. It is a chapter in Robert Owen's Autobiography, and is entitled "Experience in Community Life."

The Sixth and Seventh editions of Olive Logan's "They Met by Chance," have been published by Victor, Adams & Co.

Mrs. L. C. Moulton, in whose spicy letters to the *N. Y. Tribune* may be found the earliest and best statements of forthcoming Boston publications, writes that J. R. Osgood & Co. have about ready a novel of uncommon merit. It has the pleasant title of "My Little Girl."

The following item is passing through the daily papers: "A proposal that Americans should have a special memorial to Shakespeare at Stratford-on-Avon, has met with much favor, and the movement is to take the form of a painted window, the subject being Scriptural illustrations of the 'Seven Ages of Man.' The window selected for the memorial is that which immediately adjoins Shakespeare's monument in the chancel of the Church."

The late John Stuart Mill once engaged in a curious discussion, which he carried on for some months in French (a language which he talked and wrote fluently and admirably) with Augustus Comte, respecting women. The exalted opinion which Mill held of the sex is well known, and Comte controverted it by maintaining that "the intelligence of women amounted at best to only a small instantaneous sagacity."

Ex-President Woolsey, in the preface to Prof. Hadley's "Introduction to Roman Law," says: "The late Professor Hadley held a very high place in the judgment of American scholars. As a Greek scholar, and as a student of comparative philology, no one was more respected. But he was a man who did not confine himself closely to one line of study, and quite a number of years ago he conceived a desire to make himself acquainted with Roman Law. For some time he had classes in the Institutes of Justinian, and in the progress of his study was led into the deeper recesses of his subject. When he began to prepare the lectures which are herewith given to the public, I am unable to determine with accuracy; but he must have put them into some form as many as ten years since."

J. R. Osgood & Co. have just published another volume in Mr. C. A. Stephens' "Camping Out" series, entitled "Lyons Hunting."

Appleton & Co. have lately published a "History of Greek and Roman Classical Literature," by Rev. A. Loughe, G. S. C., Professor of Ancient Classical Literature at Notre Dame University, Indiana. This is the only available text-book on the literature of Rome and Athens, that of Browne's being too bulky and diffuse, and the Classical Dictionaries of Anthon and Lempiere treating but incidentally of literature.

The *Riverside Bulletin* contains this item: "It is quite fair to test the popularity of the several novels of Dickens by their respective sales, since the fame of Dickens rests upon the wide extended popularity of his works. Taking the sale of the *Globe*, Dickens and the *Riverside Bulletin*, there is an interesting contrast in the comparative popularity of his works." "David Copperfield" stands at the head in the *Globe* of cheap edition, and "Christmas Stories" at the head in the *Riverside* or library edition; but then, it leads "Copperfield" by only six copies. "Pickwick" comes next in the *Globe*, and "Oliver Twist" in the *Riverside*; then follow "Nicholas," "Oliver Twist," and "Dombey and Son" in the *Globe*. The variations in the *Riverside* are slight, and hardly to be reckoned, since the books are sold in sets. The "Table of Two Cities" stands at the foot in the *Globe* list.

Dodd & Mead will publish in September, "The Character of St. Paul," by Rev. J. S. Howson, D. D., Dean of Canterbury, and a new volume in the series of "American Pioneers and Patriots," "Peter Stuyvesant."

The Christian World.

MISSIONARY DEPARTMENT.

STRONG MEN WANTED IN THE MISSIONS.

DEAR BROTHER EDITOR:—I have received a stirring letter from one of our young missionaries in India, who writes to me, as his former teacher, and speaks words which all the young men of the Church should hear. It is Brother Cunningham, of Lucknow, one of the most talented and promising young men that I ever met at the Wesleyan University. His letter is full of the Pauline fire. He is a robust Christian, who wants to "move at once upon the enemy's works." Let the words fly, and let the Church hear. Let the Mission Board and the Mission field catch echoes from the Church on every side. It is a private letter, written in freedom, and not meant for publication, and I put together extracts which must be read and judged accordingly. Such free spontaneous words hit where formal articles fail.

F. H. NEWHALL.

GIVE US SUPERIOR MEN FOR MISSIONARIES.

We have only one or two men in the Mission who are or can be scholars. Our missionaries are not lacking in ability, but they have not the opportunity to be scholars. The duties of a pastor at home are onerous enough, as you well know; but here they are far more so. Schools, mission-buildings, native converts, itinerant trips, Sunday Schools, press duties, and various other things, that, if mentioned cannot be understood, except by those who have had this peculiar work in charge—all fill the mind and hands of our missionaries.

I have no words to express to you my sense of our need of a Christian scholar—a man who can chop Sanscrit with the pundits of Benares, and Arabic with the maulvis, and yet preach and write the Gospel—a man full of faith and the Holy Ghost—a man who lives at the foot of the cross, enjoys the witness of the Spirit, and understands Hamilton, Mill and Spencer. You will say, how few men there are who will satisfy such demands! I know it; but if you could see the state of things here—see the acuteness of the native mind—see it waking from the slumber of superstition—and see, as we see, that Methodism is the best form of Christianity for these people, you would say—the Bishops would say—the Secretaries and the whole Church would say, "take ten of the most promising men we have, young and old, and send them to India."

I do not know as we need a resident Bishop. For all practical purposes, an average missionary would do more work here directly for the salvation of men than the prince of the bishops, if there be one, who should come here at forty-five or fifty, and expect to stay five years and go home. He would understand the work, give us a little respectability, perchance, but he could not preach, and would be in close sympathy with only the European portion of our work. We want some young men who will develop into Bishops—men of piety, who are not ashamed of Methodist doctrines, and who will be able in years to come to write a literature for the native Church. If we had such men to-day our mission would have a power such as no other has.

Just look for a moment at our case. We have young men, natives, growing up and looking towards the ministry. We have no commentaries on the Scripture for them—no books of doctrine for them. I say none; we have some, but they are by no means satisfactory. A commentary for India must be written in India, by one thoroughly acquainted with the Hindoo and Mohammedan popular thought. We shall soon have—indeed we have now—thousands of boys and girls in our Sunday Schools. We need for them an indigenous literature. We need, especially here in Lucknow, a first-class man to build up a native Christian Boys' School, which shall fit boys for the entrance examination to Calcutta University—that shall, in short, be equal to the Government College. He must be a young man—the best graduate of the Wesleyan University for the past ten years will only suffice. Will you not help us get one such man. We must have far superior men to be trained up for this special purpose, or fail in our work. The Secretaries are very willing and enthusiastic, but they select under a pressure; they get good men; but what we need is superior men.

The young men in our seminaries do not understand this work. The Church at large think it is throwing away talent to send it home. Young men think they have to go among "heathen," who live in huts and are little above the brutes. When they come here, they find some of the lowest forms of humanity, and awful scenes of sin, vice and degradation; but they also find culture, taste, architecture, literature, mythology, poetry, and a pride of character and ancestry, a subtlety of thought and reasoning, and ingenuity in defending what seems to a western mind an absurdity, that quite throws him aback. Every point in Hindooism is defended. The same is true of Mohammedanism. The poor people in the villages, carrying an offering to a shapeless stone set up under a tree, are so ignorant that it disheartens one to talk with them; and the educated are so subtle, ingenious, bigoted, trifling and sensual, that one almost despairs of convincing them.

Look at my own field. I have a congregation of two hundred. We had a temperance meeting here, and Brahmins, native Christians, Eurasians, a few Orthodox Hindus, and Europeans turned out, to the number of five hundred. We met in the former reception room of the King of Oude. All these could understand English—not only

English words, but western thought. If I could deliver a course of lectures on astronomy, or any such science, I could get an audience of two hundred in addition to my own Church. I could follow this by a course on the Evidences of Christianity, and could preach Christ to those who are in process of education in the government schools, and who have been accustomed to western modes of thought. Better still, I could to another class, still more inaccessible, deliver the same lectures in Hindoostanee. But these two hundred will not come to my church to hear me preach Christ; their friends would call them Christians. Now, we want a young man for our boys' school who will be able to do just such a thing as that—who will be able to command the attention of the educated, and lead them to examine Christianity; and with this we want a man who knows and feels Christ's saving power every day.

Their are great bugbears at home, which a man even with one year's experience in India would laugh at. It is simply amusing to read our respected and beloved Bishop Thomson's view of the dangers of the voyage and the trials incident to missionary life. There are trials occurring from the climate, and yet a man of good health and good habits, with a vacation at the end of eight years, can do, accidents and casualties excepted, a life work in India. India is the land of comfort and ease. A missionary's salary is sufficient for him to live above want, if he lives prudently. There are more starved clergymen at home than in India. The trials of missionary life are spiritual and social.

GOOD NEWS FROM ROME.—That Protestant Christianity has accomplished much, and is now doing a great work in Rome is true, if we may believe the statements of the Pope. The following is what he says in a protest recently issued. Is it not good news? For old man! "Prisoner in the Vatican."

What will he do? He says:—"From the day on which Rome was occupied with an armed force, the visible head of the Church has been obliged to remain a prisoner in the Vatican. Monarchical apostates and ministers of reform have come from all parts, having in mind the purpose to beat down and overthrow Catholicism itself—to corrupt with impious doctrines this metropolis, and to lead it to a state of error. Taking advantage of the liberty conceded to all sects, to the damage of the Catholic religion, they first began secretly to scatter false Bibles, and afterward openly to invite young men and idiots to conference meetings, which at last are multiplied to such a degree, and held with so much publicity, as to produce a great scandal among the people, with the peril also of a subversion of Catholicism. . . . Fathers of families, keep yourselves and your children at a distance from the congregations of Satan, nor listen to the teachings of impious doctrines, insulting to God, to the Virgin, and to the saints—to profess which would be to incur the curses flung by the Church against apostates from the Catholic faith, outside of which there is no salvation, but eternal ruin. It is with great bitterness of heart that the Holy Father does not find it in his power to put a stop to so great an evil, as he certainly would were he allowed to use other means (sword and bayonet) to check the insane license of impious perverters of social doctrine. The impotence in which he finds himself to hinder such great evils is an additional proof that he does not enjoy the full liberty necessary to govern the Church."

RELIGIOUS ITEMS.

Archbishop McCloskey, it is reported, is about to establish a daily paper in New York with a capital of one hundred thousand dollars.

Rev. Newman Hall will leave Liverpool on the 23d inst. for New York, and will make a tour of the United States before returning to England.

Prof. Dana strongly asserts that "it now seems demonstrated by astronomical and physical arguments that the interior of our globe is essentially solid."

Prof. J. C. Watson, of Ann Arbor, has received a gold medal from France, awarded by the Institute of France for valuable astronomical discoveries.

Bishop Andrews suggests that it is better for the preacher to select hymns calculated to draw out the devotional spirit rather than those which bear directly on the subject matter of the sermon.

Gavazzi, addressing an immense congregation in London recently, denounced the ritualistic tomfooleries, and was ready to affirm that even in Rome itself pontifical performances were not carried so far as in some of the High Churches in England.

There are all sorts of business manuals, but it is a novel idea to go to *The Book for practical instruction*. Rev. Joseph Hartwell makes out his case in that neat little book, entitled *The Business Man's Bible*, which treats of the Way to Success, Commercial Morality, The Life to Come, etc.

There has been quite a flurry at Madison, Wisconsin, over the enforcement of the Sabbath law. The movement at first reached only the whisky sellers, but the proprietors of saloons insisted it should be carried out to the letter, and the citizens determined so too. Cigar stores and soda stands have no more right to violate the law than liquor saloons.

A professorship of logic and Christian evidences has been established in Bates College at Lewiston, called the Cobb professorship, in honor of J. L. A. Cobb, of Lewiston, who contributed \$5000 towards it. Rev. Uriah Balkam, D. D., of Lewiston, has been elected to the professorship.

A curiosity in literature in England is a farthing newspaper, entitled *The Town and Country Journal*. In reality it is less than a farthing; for a penny a week a cottager or laborer may now have his daily paper. Four pages, about the size of the *Athenaeum*, carefully edited, contain a good digest of the news of the day. The object is to "supply every rural hamlet with a daily paper friendly to Christianity and good Government."

Sir Bartle Frere, British Commissioner in Africa, in an address recently delivered in England, says: "The missionaries are doing a work which reminds one of the legends of Cadmus and Prometheus among the ancient Greeks; they are giving the natives art and language, teaching them the use of numbers, and civilizing as well as evangelizing them."

The Rev. Dr. C. H. Fowler, at the laying of the corner-stone of the South Evanston Methodist Episcopal Church, commended parsons in churches for social purposes. In answer to the objection that boys and girls will do their spunking at the Church, the Doctor said: "I say, Amen. I have a daughter whom I cherish dearer than the apple of my eye. When she is of suitable age, I had rather my daughter would be courted in the house of God than in a theatre."

The Rev. John Todd, D. D., died at Pittsfield, Mass., August 24, in the 73d year of his age. Mr. T. was born in Rutland, Vt., graduated at Yale and Andover, and commenced his ministry at Groton, in 1827; in 1833, he was settled at Northampton; in 1836 he went to Philadelphia, and in 1842 to the First Congregational Church in Pittsfield. He was widely known and respected. As an author, he achieved good reputation, and his books have had a wide circulation.

The *Examiner* and *Chronicle* says of the five Universalist Churches in Boston a quarter of a century ago, the two South End Churches held nearly all the organized Universalism. The old Murray Church is a Baptist Bethel; Ballou's old Church has been pulled down; Paul Dean's Church is Unitarian. In New York, Universalism is in a state of decline, several important Churches twenty-five years ago being now either dissolved, or in a very weakly and unpromising condition.

TEMPERANCE.

RUM, ROUGHS, AND RIOT.

The police committee, who have just investigated the row and knock-down at Long Island, on Sunday, the 3d inst., have elicited some very significant facts. Ist, "that officer Cloutman was there to preserve the public peace, and protect women and children from the rudeness and violence of large numbers who were there on that day drunk, or, as the committee put it, under the influence of intoxicating liquors; 2d, that the officer used more force than using his club; 3d, that the company contained a crowd of 'roughs' which included Councilman Hughes, James M. Flynn and others."

From these facts it is very clear that the trouble originated and was caused by that beautiful institution which our city fathers so well protect and foster—the rum power; and it seems a very pertinent question, that inasmuch as officer Cloutman and others were there, detailed to protect women and children, why they were not detailed to more effectually protect them by knocking down the traffic in rum, and thereby making it unnecessary to use their clubs to knock down Councilman Hughes and James M. Flynn. Prevention is much better than cure, and as it is the imperative duty of policemen to enforce criminal laws, why was not officer Cloutman ordered to seize the cause of the trouble and clean out the Long Island rum shops? Why not? For the very simple reason that the policies of Boston are controlled by the rum interest; and as our city fathers wish to be re-elected to office, they want votes, and cannot get enough without catering to the rum element in our city; and hence the do-nothing policy in executing laws against the rum traffic.

But, it is asked, do not the police committee and the Mayor, who is at the head of the police, take a solemn oath to enforce the laws? Most certainly they do; but that the taking of such oaths means nothing, so far as the rum traffic is concerned, is evident from the fact that some 3,000 rum shops, more or less, exist in Boston in defiance of law, and are unmolested by our city police. At the time of the small-pox excitement, a few months since, much praise and credit was given to the Mayor of Boston (and deservedly so) for so promptly crushing out the ravages of that pestilence from our midst. He was called energetic, and the man for the occasion. He had taken his oath to execute the law and promote the public health, and he did his duty. Well now, Mr. Mayor, inasmuch as you have taken an oath to execute the prohibitory law, among others; and inasmuch as the rum traffic is a hundred-fold more serious public evil than small-pox, or even cholera, why then do you not show a little more of your pluck, and take the "bull by the horns," closing the rum shops of Boston, which the chief bar-room organ of the liquor traffic in Boston says can be done in ten days, if the authorities mean business, and make an honest, determined, persistent effort to accomplish it? Why not, Mr. Mayor and gentlemen of the police committee, grapple with the monster, and thereby prevent such disgraceful scenes as occurred at Long Island, and as are being repeated every day in Boston and elsewhere?

You have law enough at your command to do the work in the most effectual manner; for the law of prohibition, said Judge George P. Sanger, in 1867, "is the most perfect machine that ever was invented to close grog shops, if it is set in motion;" and he is not a friend of the law, but opposed to it, and summoned before a legislative committee to testify in favor of license, but honest enough to admit the efficiency of the prohibitory law, if faithfully enforced. You have, therefore, the weapon for the warfare in your own hands; and no matter if you are not re-elected next year, you will have the satisfaction to feel that you have performed your duty, which is better than emolument or public office.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

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GOLD—\$1.13 1/4 @ 1.13 1/2.

FLOUR—Superfine, 4.50 @ 5.00; extra, 5.00 @ 5.50; Michigan, 5.50 @ 6.00; St. Louis, 5.75 @ 6.25; Southern Flour, 5.50 @ 6.00.

CORNFLOUR—Western Mixed, 50 @ 55 cents; Western Yellow, 70 @ 75 cents; bushel.

OATS—40 @ 45 bushel.

RYE—50 @ 55 bushel.

SHORTS—\$2.00 @ 2.25 per ton.

WHEAT—Timothy Herd's Grass, 4.75 @ 5.00; Seed, 4.50 @ 5.00 per sack; R. I. Bent, 5.25 @ 5.75 bushel; Clover, 50 @ 55 bushel.

APPLES—5.00 @ 7.00 bushel.

PORK—\$12.00 @ 13.00; Lard, 9 @ 10 cents; Hams, 12 1/2 @ 13.

BUTTER—20 @ 25.

CHEESE—Factory, 12 @ 13; Dairy, 10 @ 11.

EGGS—50 @ 55 cents per doz.

HAY—\$20.00 @ 25.00 per ton, for Eastern pressed.

POTATOES—\$2.00 @ 2.25 per bushel; Sweet Potatoes, 50 @ 60 bushel.

BEANS—Extra Pea, 3.00 @ 3.25; medium, 2.50 @ 2.75 bushel.

LEMONS—\$2.00 @ 2.25 per bushel.

ORANGES—\$2.00 @ 2.25 per bushel.

POULTRY—20 @ 25 cents per lb.

TURKEYS—50 @ 60, 1.50 bushel.

BIRDS—75 @ 1.00 bushel.

DRY APPLES—6 @ 8 cents each.

CABBAGE—50 @ 60, 1.00 bushel.

CUCUMBERS—50 @ 60, 1.00 bushel.

CARROTS—50 @ 60, 1.00 bushel.

WATERMELONS—20 @ 30, 30c. each.

TOMATOES—75 @ 1.00 bushel.

MARROW SQUASH—50 @ 60, 1.00 bushel.

GREEN CORN—20 @ 25, 50c. doz.

WATERMELONS—20 @ 30, 30c. each.

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Candidates for admission to the Freshman Class will meet in Waitman Hall, 36 Bromfield Street, at 10 A. M., September 1st.

Ladies will be admitted to all the privileges of the College on the same conditions as gentlemen. For circulars, or additional information, address J. W. LINDSAY, Dean of the Faculty.

281

Wesleyan University.

The next College year will commence Sept. 11th. Candidates for admission will be examined on the first day of the Term. For further information, address, JOSEPH CUMMINGS, President.

305

Drew Theological Seminary.

The next Term of this Institution will commence on Wednesday, Sept. 17th. Examinations for entrance will take place on the 10th. For catalogues, or information, apply to, J. F. HURD, D. D.

Madison, New Jersey.

295

College of Music

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Instruction under eminent masters, and with the best collateral advantages, for advanced musical students. Musical degrees conferred upon those who complete the prescribed course. The College Year commences September 15, 1873. For circulars or information, address EBEN TOURJEE, Dean of the Faculty, Boston, Mass.

277

LASELL FEMALE SEMINARY AT Abundant, Mass.

THE location of this Institution on the Boston and Lowell Railroad, near Lowell, is unsurpassed in this country. It has just been purchased by an enterprising man of the Methodist Episcopal Church, who has back it, NOT AS A SPECULATION, but a genuine liberality in the interest of higher Christian education.

The advantages of the Institution are: An opportunity for young ladies to fit for Boston University, a full four years' classical course in the Seminary; a course of instruction in the French, German, Italian, Spanish, and Russian languages; a course of instruction in the English language by tried native teachers; and careful training in all primary studies. Its location is common view of life, thorough culture, Christian womanhood. The next school year begins September 15, 1873. Address, CHAS. W. CUSHING.

288

CHAUNCEY HALL SCHOOL.

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During vacation the Principals will be at the Bookstore of J. H. Osgood & Co., on Saturdays from nine to two o'clock.

Catalogues can be obtained of T. Groom, & Co., State Street, and A. Williams & Co., 121 West Street, or by addressing CUSHING & LADD.

300

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Western Hall, No. 36 Bromfield Street, Boston. For further information or Circulars, apply to, FRANCIS A. PERRY, Secretary.

275 c

CINCINNATI WESLEYAN COLLEGE.

Rev. L. H. DUGREE, D. D., President.

The Thirty-second Year will open Sept. 15. This is the first year of the new building. Twelve young ladies have graduated. The College has a magnificent structure, entirely furnished. It has a large library, and a fine collection of books. It has a large collection of scientific instruments, and a fine collection of minerals. It has a large collection of paintings

## HERALD CALENDAR.

Arctostich Camp-meeting,	Sept. 8
Hodgdon Camp-meeting,	Sept. 8
Hodgdon District Camp-meeting,	Sept. 8
Kearse Camp-meeting, Whitot, N. H.,	Sept. 8
White Mountain Camp-meeting, Groveton, N. H.,	Sept. 8
New Portland Camp-meeting,	Sept. 10
Boston University,	Sept. 10
School of Theology opens	Sept. 10
School of Law opens	Oct. 1
School of Medicine opens	Oct. 1
School of Oratory opens	Oct. 15
College of Liberal Arts opens	Sept. 15
College of Music opens	Sept. 15

ZION'S  
HERALD.

THURSDAY, SEPTEMBER 4, 1873.

## THE PUBLIC SCHOOLS.

After the long vacation, the little men and women, with no abatement of their hilarity, throng the streets as we go to press, on their way to school. It is, undoubtedly, more convenient for such parents as take vacations themselves among the mountains or by the seaside, with their children, to have this very protracted release from school in the summer, and to shorten all the other periods of relaxation from study. Teachers also desire opportunity for summer touring, or for studies in natural history, as at Penikese, under Agassiz, the present season. But for the great body of average families, and certainly for the younger children, it would be better to have shorter periods of vacation, and to increase the number of them. After so long a remission of study—from a sixth to a quarter of the year—it requires a week or two more, after the opening of the school session, to bring the long undisciplined faculties into proper action, and to settle the young students down to earnest mental labor.

There are serious moral evils growing out of these long vacations, especially in the instance of boys. The ordinary means of recreation are, after a period, exhausted, and their unresting minds are set sharply at work to devise new measures of activity and excitement. There is a personage spoken of seriously in the old proverb, against whose devices young persons are not particularly well guarded, who always finds new mischief for their idle hands. A mother, a widow, has just intimated to us the anxiety she always feels upon the opening of such a long space of unoccupied time, and the serious study it has been to her during the last two months to keep her boy from companions that would be of no advantage to him, and yet grant him such indulgences as would make his vacation a comfort and not a punishment to him.

The almost unbroken stretch of school attendance through the fall, winter and spring, on the other hand, becomes a very severe tax upon the bodies and minds of the young students. They become weary of the monotony of the school; and learning, which should administer more delight to the youthful pupil than eating or drinking, becomes more offensive and dreaded than disagreeable medicines. If these periods of work and play could be more judiciously arranged, and be made to hold a better correspondence with each other, there would be fewer cases of the breaking down of health among the pupils. We believe study, properly adjusted to rest, is wholesome for body and mind. We think the cases of serious injury to the children of our public schools are rare; and intelligent and conscientious teachers can readily discover any dangerous tendencies in the instances of delicate pupils, and both warn the parent and guard the child. We do not think, as a general thing, or even as a common occurrence, through-out the country, that the school requirements are too exacting. The habits of the children, the neglect at home, have perhaps more to do with the breaking down of physical health, than the requisitions of the school room.

We read a very sensible article, a short time since, in the *Rhode Island School Master*. The writer attributed the apparent severe pressure of the schools upon the vital forces of young girls, not to the studying in and out of school requisite to keep a good grade in the classes, but to the time required at home in the construction of the voluminous dresses which young ladies now wear. Sewing upon these, night after night, and as the custom of young American girls is, going prematurely early into company, their vital energy is exhausted before sitting themselves down to the serious work of preparing the school lesson. We have been struck with the great simplicity of the dresses of English school girls, in families of average wealth, and the equal simplicity of their lives as to social entertainments. The earlier years are faithfully devoted to physical and intellectual training. It certainly is not so much the school as the home regime that is most at fault, as to any physical degeneracy noticeable among our youths.

It is providential that the great system of public instruction had been permanently established, and had obtained such a hold upon the convictions and sympathies of our people, before the sectarian discussions were originated, which have grown out of an immense and sudden immigration of foreign peoples, and particularly from the pronounced views of one great religious denomination largely composed of these new citizens, upon the question of what it calls, secular education. The public school rests upon too firm a foundation now to be seriously affected, except in certain localities where the population is largely Roman Catholic. Whatever may hereafter prove to be the case, it has thus far always been true, that the public school has been far superior in

its training to the "Brothers' school; and Catholic parents, except under severe pressure, have preferred to secure for their children the best instruction. These "Brothers' schools may be greatly improved, and many of the children of Catholic parentage may be gathered into them, as they have an unquestioned right, while they sustain them by their voluntary contributions; but, with the exceptions above mentioned, no perceptible effect will be had upon the common school by the establishment of these.

It behooves us to remove when necessary, from the common school, every real embarrassment. It is a school of the State, and must therefore be divested of every sectarian bias. But it is the school of a Christian State, and its instructors should be, as with rare exceptions they doubtless are, men and women of spotless moral character, of noble and generous sentiments, as well as good educators. The purely religious training of our children we care for in our churches and homes. To this sentiment, as uttered by the *Methodist*, the Catholic Review responds by enumerating certain newspaper scandals involving the names of parties connected with Protestant Churches—intimating that such immoralities grew out of public school instruction and the deficiency of Protestant religious training. There is a fairer test than this. Take the body of our young people, educated in our public schools, and trained in our Sunday-schools, and compare them with children of the same age, baptized as Catholics and receiving such religious instruction as these children have afforded to them, and even the pupils of "Brothers' schools. Let the statistics of our Houses of Refuge and Children's Aid Societies be consulted for an answer. We can speak from an experience of years on this point. Protestant Churches and public schools, although they do not save all their attendants (and many young persons with fair opportunities and good promise fall into temptation), yet the influence of these institutions for good, as illustrated in the records of reformatory establishments, is unmistakable. We are happy to know that more vigorous measures are being taken by Romanists to save their children from lives of ignorance and vice. For this we heartily commend them. Generously endowed institutions are being established, and very intelligent and devoted men are being placed in their management. We trust they may save thousands that otherwise would be ruined. But one must be blind not to see, what has excited the notice of the civilized world, that our system of universal instruction, supplemented by our voluntary religious institutions, has accomplished remarkable results of a moral as well as of an intellectual and political character.

We therefore raise joyfully our hats once more, as the men and women of the next generation, in long and beautiful processions, pass by into their admirable schools, to sit down under the instructions of excellent teachers.

## THE EXPELLED JESUITS.

The Jesuits recently expelled from various Catholic countries of Europe, are now busily seeking refuge in other lands. They seem to prefer to wait just over the border, so as to be ready for an early return, which they confidently anticipate. Many of them have settled in Luxemburg, right on the Prussian frontier; others have found ready asylums in Belgium and France; while yet others have wandered to England and Wales, where they are engaged in establishing convents on estates placed at their disposal by their friends and admirers. We venture to say, that with the present Romanising tendencies so rife in England, the evangelical portion of the English Churches will find them no very welcome visitors, as they certainly do not intend to respect the rights of hospitality and let their neighbors' business alone. This is not one of their failings.

They may be said to be most active in ingratiating themselves into the good graces of the people of Belgium and Luxemburg—two countries which have long been among the most priest-ridden in Europe, and which could well dispense with their blandly offered services. A few sharp-witted men are on their track, but we fear that their efforts will not be of much import. There has been in Luxemburg especially, a great deal of activity of late in the matter of founding religious schools, usually called convents in Catholic lands; and this has called out a pamphlet in French, devoted to the so-called "Convent question," which is causing considerable stir in the Jesuitical ranks, from the developments therein made.

Luxemburg is not a very large country, but it seems to be a very favorable retreat for this gentry, and a capital soil for the production and support of foreign tares in the husbandman's field. The Redemptorists, who have been over-busy in educational matters in Germany, and who have been invited to leave from their manifest control by the Jesuits, are very strong in Luxemburg, and have made room for their oppressed brothers from Germany. A portion of them are already settled in the Capital, and larger swarms are said to be coming. They have already nestled themselves pleasantly in a fine property acquired by inheritance, and with the Convent they have connected a handsome church, built with money collected mainly from the peasants of the rural districts.

They have even kindly in some way provided the means to assist in paying for a large educational establishment for boys and young men, of which they will in this way surely gain the entire

control, and make it an immense Jesuitical nursery. Another Redemptorist Convent is being enlarged, with the avowed object of preparing a home for their conferees from Germany. In addition to these acquisitions in the Capital, other Convents are being constructed for the Sisters of various grades and names, who have so long been engaged in stultifying the young ideas in Catholic sections of Germany, and are now coming *en masse* to Luxemburg to establish their institutes on foreign soil, and attract thither the children of German parents who are so ill-advised as still to have confidence in them.

The pamphlet above mentioned is intended to expose this movement to the people of that country, but it is doubtful whether its author will be able to do much in a land where the authorities have for years been ready to open all doors to the entrance of the Jesuits, and share with them the political and pecuniary booty of their periodical campaigns. The Jesuits virtually possess the country already, for they move the people according to their will. There is no power in the State which dares openly oppose them, for fear of losing the political influence of the rural districts especially; and their presence also casts a fire-brand between the two nationalities in the State, for there are many Germans settled in Luxemburg, as it was formerly a member of the old Germanic Confederation. They are generally liberal in sentiment, and did good work during the war in keeping Luxemburg neutral, for its tendencies were so strongly French that it will be remembered that Bismarck at one time threatened to send in an army of occupation if it did not better preserve its neutral obligations.

The peasants of Luxemburg, as those of Belgium, are blindly devoted to the Holy Mother Church, and are ready for "Immaculate Conception," "Infallibility," or any other blind and unreasonable dogma that the priests may choose to teach them. A simple call from the Church is therefore sufficient to start them up in defence of their oppressed brothers in the fatherland over the border. We need therefore hardly explain that such a land is a capital arena for the propagation of foreign plans, and that the expelled Jesuits will lose nothing of their power and numbers while sojourning here. Therefore Belgium and Luxemburg will be filled to the brim with them, watching and waiting with their accustomed patience. But even with these generous retreats, there are plenty left for "missions" to foreign lands, and our own country will make a capital arena for their missionary efforts. We shall without doubt soon find our "Convents" increasing in the interest of Jesuitical education.

## WESLEYAN ORDINATION.

Rev. Luke Wiseman, the retiring President of the Wesleyan Conference, in his able and impressive ordination address, calmly and clearly responds to the patronizing invitation of Bishop Wardsworth to the Wesleyans to become reconciled to the Church, and also to the intimations from the same and various other quarters, that John Wesley never sanctioned the rupture of his societies with the Church. Among other strong positions, he urges this:

Another point is our consistency with the views and teachings of John Wesley. It is alleged that we are recreant to these—that he vehemently protested against our leaving the Established Church—that he considered his preaching only laymen, and forbade their administering the Sacraments—in short, that were he to revisit us, he would be transfixed with indignant astonishment.

I tell you, my brethren, it is not so. In receiving ordination here to-day you are not unfaithful to the name and memory of Wesley, but are following a course for which he distinctly and elaborately made provision; and you may hold up your heads as honest men, who are neither directly nor indirectly violating or evading a trust. The assertions of some Churchmen have produced in your minds, or in the minds of your people, misgivings upon this subject; and it is important that you should be clear, for nothing can more effectively hinder the salvation of souls than a secret, uneasy suspicion that there is something not altogether straight forward connected with your official position.

Look, then, at the true deeds of the Wesleyan chapels. These are all (with rare exceptions) framed on Wesley's "Deed of Declaration"—an instrument, the validity of which, thanks to resolute opposition, has been established by the highest legal authority. There you find an elaborate definition of the powers of the Conference; there, by a single line, Wesley could have prevented the members of that Conference from administering the Sacraments; but that line was left unwritten. The omission could not have been accidental, for he was at that time in the midst of controversy on this very subject. A single line in that deed has limited our term of residence in a circuit to three years, and you know how rigidly the rule is still maintained. A similar restriction with regard to ordination or the administration of the Sacraments, would in law have been equally binding; but the line was left unwritten. By the most solemn act of his public life John Wesley left the preachers and people free to act upon their own judgment with reference to the Church of England.

The same may be said with regard to the "Sermons" and "Notes on the New Testament," and the collection of Hymns prepared by Mr. Wesley for public worship. One clearly would

have deprived us of the right of attaching Wesley's name to this day's ceremonial; but no such sentence can be found. But we must remember what he himself called "the vehement prejudices of his education" (*Works*, vol. 2, p. 6); we must remember his protestations that it was "for peace's sake" he gave such counsel (*Works*, 219). And personal preferences, or considerations of expediency a century ago, cannot outweigh the great facts I have mentioned. Occasional exclamations attested the strength of his personal feeling on this subject. But in no published document of an authoritative character, neither in the Sermons, nor in the Hymns, nor in the Expositions, nor, above all, in the Deed of Declaration, did he insert a word which could restrain the free action of his societies in regard to the Establishment. He saw the inevitable direction of the current, and he religiously abstained from interference. If he were now amongst us he would doubtless apply to English Methodism the language which, during his lifetime, he applied to America: "As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free."

EDITORIAL CORRESPONDENCE.  
OVER THE SPLUGEN.

It is quite an experience to live through the varied history of a single day; it has its silver dawn, bright noon, and golden close. It is more to absorb into one's permanent acquisitions all the fleeting impressions of a year. It has the irrepresible outburst of life in spring, the bloom of summer, the wealth of autumn, and the rest of winter. It is richer yet to pass from the intoxicating luxuriance within the tropics, where every spot of earth and every breath of air teems with exuberant life, to the frozen regions where only the hardest animals are found, and only the lichens can embroder a feeble fringe on the robes of retreating winter. How much longer and richer is that experience that lives through human history and is familiar with its feelings, national peculiarities, loves, hates, the inspirations of liberty, the assumptions of tyranny, and the resultant struggles that have converted a thousand plains to battle fields, and a thousand mountains to strongholds, held desperately by a handful when assaulted as desperately by armies. But how much longer and richer is that experience that embraces the evolutions of the geologic aeons. It begins with feeling the moving of the Spirit of God on the formless void; it hears the first "God-said;" it is present at the grand setting up of suns and planets; hears the world's ribs crack, and feels its whole frame tremble as the mountains are raised and the dry land appears; it sees the earth's crust modified through primary, secondary and tertiary developments; the beginning and development of life in a million grades; and it feels the grand pulses of the life of God beating with incessant throb, from that first stir in the darkness, up to the last thrill of a loving soul that is leaping to the love of God.

There is one place where, to the extent of a man's ability to feel, all these experiences may be crowded into a single day; and that place is an Alpine pass. He begins with the gray of dawn, and the golden curtains of evening are gathered about his repose. He pants in the summer heat in the first hours of his journey, but he puts his feet on eternal snows and breathes the chill breaths that come from the glaciers before night. There is no exuberance of life that does not riot in tropic Italy as he leaves it—no barrenness of the poles that does not frown around him as he stands on the summit. In his way he marks where the inspirations of the liberty of these high peaks have held these passes against hordes of the minions of despotism, where avalanches have sent whole columns down sunless abysses, and where has bloomed for centuries that last consummate flower of human government—a republic.

But he is especially able to condense into a single day all geologic aeons. He can put his hand on the product of the primeval fire in the splintered granite of these peaks. The immense limestone products of the world buttress these tall Alps on both sides. The Jura chain lies right in sight, as the hugest exponent of the limestone period. Between it and the central chain lie vast conglomerates. The diluvial periods are at work yet, with inconceivable power, in a hundred mountain torrents and untamable rivers. Many a smiling valley has been converted into a desert of sand, gravel, and boulders in a single night. When a gorge takes a frolic, and the torrent tears the rocks from their bed, and tumbles the pile down a few thousand feet, the hugest rocks are pulverized and spread over acres in an hour. I have seen rocks fifteen feet in diameter that had been tossed like pebbles in the past four years; and ten feet of broken rock that had been shoveled into a man's backyard only a few days before. And that great breaking-up plough, the glacier, is still turning its huge furrows among the granite boulders and pulverizing them to dust. Yes, to the extent of his ability, a man condenses the widest experiences into a single day in the Alps.

But let us come to particulars. Passing by scenery that would make the reputation of any country but Switzerland, we enter the *via mala*. Its first gate-post is 1,500 feet high nearly a

third of a mile. Think of such a distance each side of you, and then raise it to the perpendicular on either hand. Down the steep gorge roars the young Rhine; up it creeps the winding road. You soon find yourself above the top of that tall gate post, overlooking its summit to the plain below. A stone dropped perpendicular from the low parapet of the road, consumes nine seconds in reaching the river. The roar of its dashing has sunk to a whisper, but the smoke of its torment in that tortuous glen rises forever. The rocks show every sign of the power that split and cleft them. They are torn, spilt, twisted and puckered, their strata contorted, and left as evidence of the power that took up these islands as a very little thing. Road making is a science peculiar to this country. Fair, smooth places must often be avoided, and the perpendicular precipice chosen, for the avalanche sweeps the one irresistibly, but overshoots the other. Where these avalanche-swept places cannot be avoided the road is buried under sloping roofs for hundreds of feet, that shoot the falling mass into the valley below.

Having passed the summit, we came to the Cardinal Gorge. In December, 1800, Gen. Macdonald led a division of troops this way to Italy. A severe snowstorm came on, and the swift avalanches swept the path again and again, hurling whole columns of men down the abyss. It was an enemy they could not fight. Slowly they plodded on, and without warning to eye or ear, a gap of a hundred rods would be opened in their line. There were no wounded to pick up, no fire to be returned, no shouts to be uttered, but they must walk on, silently awaiting their fate.

A better road has been chosen on the other side, but even there it has to be protected by sheds for nearly three fifths of a mile. The descent into that gorge to Isola, is something grand. Just before we commenced it, we passed at the Medesmo waterfall, which leaps clear at one bound seven hundred feet. The road has been constructed right down the face of that precipice. Much of the way it is only wide enough for a single carriage; and you have no idea how narrow that seems, with a thousand feet precipice below you. It is about half blasted out of the rock, and half rests on a wall built to its height. It doubles back and forth in short zigzags, the inner wall of one road being the outer wall of the one above. There is a railing on the outside, made of 7x8 inch wooden posts, and two 3x4 inch rails. In turning these sharp corners our five horses came round nearly parallel to the body of the long diligence. I had my seat in the banquette, a seat that rises high and projects far behind the rear wheels. I had the place of the last boy in the game of "snap the whip." The horses tore down these fearful declivities at the top of their speed. The driver yelled like mad, and cracked his whip like Fourth of July. Several times the hind wheels swung round so as to broaden their track by two inches. I was switched round where I could look down a thousand feet. The outer horses put their slanted feet among the posts as they turned the corners. Had one stumbled, or the edge of the road crumbled, we should have joined Macdonald's army. Had this been my first experience of the kind, my hair, humber as it is, would have stood on end. As it was, I stood up and shouted as if I had been at a camp-meeting.

Soon we came to a long Latin inscription, recording when this road was built and by whom. And the work is worthy of record. Man blazes the fact that he is able to creep up one of these thousand precipices a little way, and thus tells the story of his power. God's power is written all over these heights. He set up there columns where men might blast a thousand years and hardly make a mark that an angel would notice in flying over. He lays up these reservoirs a mile above us, and pours these cataracts abundant for a thousand years as for a day. He rolls these rivers on the earth, but a broader one, to keep them full, in the air above. Great and wonderful are Thy works, O God, and that my soul knoweth right well.

I went to a cemetery yesterday, about the only one I know of that is not likely to be disturbed. It might have been supposed that Cheops would rest in peace under his mountain, or that Pompeii had been sufficiently buried. But Cheops mountain was a magnet that drew the spoiler and curiosity-hunter from the most distant lands, and the city of the dead is the busiest part of Italy. I read, when a boy, of the avalanche in the beautiful valley of Bregaglia, that buried the city of Plurs so utterly that no single relic ever been discovered. I walked up from Chiavenna in the calm and beauty of an Italian Sabbath. The spot is easily discovered, though nature has done its best to conceal its work. Two hundred and fifty years ago, a town of 2,430 inhabitants flourished where I stood. In an instant it was buried under sixty feet of broken masses of rock. All attempts to penetrate it were vain. To-day a large growth of chestnut trees covers the accumulated soil. Far up the mountain, we recognize the site of the resistless rock avalanche, but it is covered with vines and flowers that sweeten the passing breeze. The cascades leap merrily down where they started the mountain side into the valley. And the musical Maira winds among the huge rocks that rolled far beyond the town, and very materially raised its bed. It was fittingly quiet for a cemetery.

HENRY W. WARREN.

MILAN, JUNE 30.

## EDITORIAL PARAGRAPHS.

The late Wesleyan Conference at Newcastle has terminated its affiliated relation to the two Canadian branches, known as the Canada and the Eastern British America Conferences. These two bodies at their late session consummated a union, and have become the Methodist Church of Canada. Two delegates from each Conference were present at the Wesleyan Conference to represent their respective bodies. Of these we are permitted to number among our personal friends, Dr. Nelles of the Canada Conference, and Dr. Pickard of the Eastern Provinces—both graduates of Wesleyan University. The formal separation between mother and daughters was quite impressive. The kindest and tenderest feelings were manifested on both sides. Dr. Puncheon made an admirable address, advocating the Union and the future independent position of the New Consolidated Conference. The four delegates very handsomely responded to the generous sentiments of the parent, and heretofore its nourishing ecclesiastical body. The *Recorder* (Wesleyan), with undisguised earnestness, indulges the hope and offers the prayer, that this separation may prove to be only ecclesiastical, and not foreshadow a severance of political relationship. A division between the two great districts of the Methodist Episcopal Church in the United States once proved ominous! Perhaps this was remembered. We heartily welcome the new and now consummated organization to its fresh departure. It has an immense district—a larger area even than the United States, although covered with a sparse and limited population. It has a great future before it. May a divine baptism rest upon the united Churches, and a general revival give token of the benediction of God upon the new measures.

The position of the Greek Church, of which the Russian Empire is the political embodiment, and which embraces within its communion such a vast number of souls, and presents many hopeful phases, as compared with the Roman Church, continues to excite in England and in this country much discussion; opinions differing widely as to the opportunities and possibilities of introducing within its limits a purer and more effectual evangelism. Judge Fancher has a very able paper in the last *Christian Advocate* upon "our duty concerning the Russian Church." He takes a much more favorable view of the present condition and attitude of that Church, in reference to the work of redeeming its multitudes from their superstitions and formalism to a pure spiritual faith, than we have been accustomed to have—even than our Bulgarian missionaries have given us. His great hope of Russia turns upon the free admission of the Bible into the Russian Empire. The National Russian Church numbers more than fifty millions, and there are twelve millions of the Greek Church in the Turkish dominions. Judge Fancher pleads very earnestly for the sympathetic faith, and spiritual interest in this great body of believers (now blinded indeed) in a common Cross.

The Harpers have just published a companion volume to Tyerman's "Life and Times of John Wesley." It is entitled "The Oxford Methodists," and contains quite full sketches of the lives of Messrs. Clayton, Ingham, Gambold, Hervey and Broughton, with biographical notes of others less conspicuous. It makes an octavo of 400 pages, and is a necessary and very interesting supplement of the other and larger work. Mr. Tyerman has applied to these men, give a significant idea of their character and of the interest which attaches to their lives—the Jacobite Churchmen, the Yorkshire Evangelist, the Moravian Bishop, the Literary Parish Priest, and the Faithful Secretary. The whole volume forms an admirable background for the more striking figures of the Wesley brothers; and the record of their lives and labors enables the reader more readily to account for the greater breadth and permanence which attended the labors of the former. Among such able and devoted men, the Wesleyes (particularly John) were the great organizers and conservators of the religious reformation of the eighteenth century. John Wesley approached earliest its scope and promise. The volume is largely an accumulation of letters and the personal remains, interspersed with striking incidents, of these remarkable men. They are skillfully arranged, and form a very entertaining and profitable volume.

The International Evangelical Alliance meets in the city of New York, October 2d, and continues to the 12th. An elaborate programme, which we will publish just before the meeting, embraces all the working hours of this period. A great variety of topics, covering almost all the interesting questions relating to practical religion, to the antagonisms of Christianity, to Romanism, to missions, to civil government, and to social reforms, will be considered in turn. Many of the leading men of Europe and America have signified their intention of being present, and parts have been assigned to them in the discussions. Much interest is taken in foreign journals in reference to this great Christian Congress, and full schedules of its exercises are published in them. It will give us in this country an extraordinary opportunity to look upon and hear some of the most eminent divines and statesmen of the civilized world. Whatever may be the immediate results of the discussions, the general effect of the gathering of the Union, and the permanent benefit from the publication of its proceedings, will render it in many respects an era in the religious history of the world. Its preliminary session will be on Thursday evening. A social reunion of members and delegates in the Young Men's Christian Association Hall will be held (corner of Fourth Avenue and Twenty-third Street), the Hon. William E. Dodge presiding. The address of welcome will be by the Rev. Wm. Adams, D. D., LL.D., New York, and replies will be made by officers and delegates of the various branches of the Alliance.

The *Belfast News-Letter* (Ireland), of August 16, contains an interesting correspondence between a committee of Wesleyan gentlemen and Dr. Crook, late President of the Methodist College at Belfast. Dr. Crook has been forced by enfeebled health to resign his position. He calls for this country to secure, if possible, its recuperation. He will certainly receive in the United States the attention which his abilities and social position, as well as the fraternal bond of a common Methodism, suggest. A public meeting was held at the church of Rev. J. W. McKay, late delegate to our General Conference and Secretary of the Irish Conference, presided over by one of the ablest men of the city, to give expression to the respect of the community for Dr. Crook. A finely-recorded address and a purse of sovereigns were handed to the Doctor, and kind and appreciative addresses were delivered by the chairman, the pastor of the Church and others. Dr. Crook responded in an appropriate manner, evidently much moved by the hearty and honorable testimonials bestowed upon him.

The anniversary of the National Temperance Association at Saratoga last week was an occasion of great interest, and in many respects a very significant and hopeful event in the great reform. The audiences in attendance were enthusiastic, with more than an ordinary representation of men conspicuous for their social positions, and eminent leaders in the temperance reformation. Judge Pitman of our State, was made the permanent president of the convention, and gave, with his usual earnestness, the whole force of his fervid convictions and perspicuous statements to the discussions of the occasion. Ex-Governor Claflin presided at one of the evening public meetings. It was not a succession of desultory or pointless debates. There was little time lost in the display of dramatic eloquence. The convention from the first had the appearance of being called for a purpose, and of attending and consuming the question in the most judicious political parties have, without doubt, taken note of the character of the discussions, and of the unanimity of sentiment exhibited by the chief speakers. Temperance men are honest in their opinions, and an hour is rapidly approaching when forbearance will no longer be a virtue. They propose to secure, by honorable legislative measures, prohibitory laws, and to obtain their impartial and faithful execution by properly appointed magistrates. The great body of our citizens, when the question is fairly placed before them, will stand up to these positions with their ballots as well as with their resolutions.

The gradual and well-sustained progress of the Temperance Reform has been well marked off into eras by the action of these National conventions. In 1833 the sale and use of liquors were pronounced wrong. In 1836 total abstinence was declared to be the only cure of drunkenness. In 1841 the Convention took decided ground against the license system. In 1857 it came out distinctly for prohibition. In 1865 the National Temperance Society was formed, combining and systematizing the great reformatory movements throughout the country. And now, in 1873, the Convention has asserted the right and necessity that temperance men should use, in connection with all educational, moral, and religious measures, their political power, as embodied in the ballot, to secure the consummation of their vital reform. They affirm that the full time has come to introduce the question effectively into State and Federal politics. It remains for the political parties to decide whether they will accept the principles of the reformers, or not. The alternative is separate and earnest party action. All that is now necessary is united and judicious action in the several States. May this not be lacking this fall in Massachusetts.

Almost simultaneously, the two most conspicuous men in the reformatory ministry, for length of time and marked intellectual ability in their pastorate, one in the eastern portion of the State and the other in the western, fall at their posts and enter upon their eternal reward. We have already chronicled the death of Dr. Storrs. Last week good men bore the remains of Dr. John Todd, of Pittsfield, to his burial. His end has been expected for some weeks; indeed, for the few past years he has been much of the time an invalid; but he has previously been a diligent and successful worker, and has strongly impressed himself upon his generation. About the date of our academic days, Dr. Todd published his *Student's Manual* and his *Index Remum*—two very different but equally, in their place, valuable volumes for a young scholar. They have never been superseded, although similar works have been published. Every young collegian should carefully read the former as he enters upon his life of study, and if he obtains the latter, and keeps it by him as he reads, attending to its directions, it will be of invaluable service to him. As we commenced our pastoral life, his first volume of sermons to children was published. If we have had any success, in a long ministry to childhood, it is largely due to the suggestions received from the reading of that volume. Dr. Todd has been a staunch defender of his own Church, a man with decided opinions, a vigorous and striking preacher, a remarkably interesting newspaper correspondent, and ever an able and faithful minister of the gospel.

The Tract Department of the Book Concern is sending from the press some very beautifully published and well-written leaflets. How can they be brought to the knowledge of our people? Ministers must inquire for them at the Book Room on Broadway Street, and make a little effort to call the attention of the people to them. They are published in a more portable and a more attractive form than heretofore. One before us, in clear type, embodies an excellent address of Dr. R. M. Hattard of the "Power of Tracts;" another presents Mr. Talma's striking discourse upon Gospel Agency, and two smaller ones give "Loving Counselors to a Methodist Youth" and relations to a "Young Disciple at the Lord's Table." These silent but eloquent preachers are valueless unless itinerant. Let them be sent forth to preach the gospel to every one they can reach. We have received a full descriptive catalogue of the Book Room publications from Hittcock & Walden, of Cincinnati. Every preacher should have a copy. How will they get it?

Prof. J. P. Lacroix, in an interesting letter from Switzerland, in the *Central Christian Advocate*, suggests a very good plan, as a varied exercise, of rendering the classic interesting. When he reached the town of Lausanne, he attended in the evening the Methodist Episcopal (German) service. It proved to be a class-meeting, led by the young pastor, Bro. Kistner. "Just as the professor was about to begin, through the usual class-meeting form, the pastor employed the twenty minutes in reading an article on holiness by Dr. Nast, from the *Christian Apologist*, and following it up with a touching exhortation." "The little society," Prof. Lacroix adds, "seemed warmly bowed to each other and to their pastor in Christian love. In fact, such is the case with the old-fashioned Methodism which I find in all German churches everywhere. To be sure, the American English Church would be also so minded!"

We are not surprised to learn that measures are afoot to relieve Senator Carpenter of his position as *pro tempore* president of the Senate. His late exhibition at a thronged watering-place of the lowest form of dissipation and open immorality, fully justified and even demands some such summary expression of public detestation. To be pitiful in the extreme to see such an admirable natural endowment, with so much intellectual cultivation, thrown into the mire of corruption and trampled under the feet of the lowest men. Of how many brilliant men has Washington proved the premature grave!

The *Kansas Tribune*, of August 14, gives a full account of an interesting camp-meeting held at Sigel. One of its special features was an enthusiastic educational meeting, which was addressed at length, and with persuasive eloquence, by Dr. S. S. Haven.

Secretary of Education. In the progress of his discourse, Dr. Haven paid a high tribute to the faithful work accomplished at Baker University, Baldwin City, Kan., and urged its generous support upon the audience. It is now bravely carried on by great personal sacrifices on the part of its devoted faculty. We are indebted to one of its members, Rev. M. Y. E. Knox, a correspondent of ZION'S HERALD, for a copy of its catalogue. In all its departments last year it gathered 124 students.

The Sixth annual Report of the Freedman's Aid Society of the Methodist Episcopal Church is an interesting and important document. It is a very full, and on the whole, very encouraging presentation of our educational work at the South. Dr. Rust has under his charge one of the most vital home interests of the Church, and is prosecuting his work with great diligence and faithfulness, and with much success. It is the school—the Christian school—that the new citizens, and indeed every class at the South, now need. A plain, Christian education, at this hour, when the political power of this portion of our land is in the hands of the colored men, is the first great demand for themselves and for the country.

The daily papers have announced the severe illness of Dr. Cooke, of Wesleyan Academy. We learn from a private letter, the following particulars:—

"He was not well during the vacation, and the latter part of it sought relief in the mountains of his native State, but returned without much if any benefit. He was able to open the fall term on the 20th inst., but the next day was prostrated by an attack of typhoid fever in a severe form. We hope he will soon begin to recover, although it will take some time for him to regain his strength sufficiently to resume his duties."

Dr. Cooke will have the sympathies and prayers of his brethren in his present hour of physical weakness and suffering. We have noted in another place the encouraging condition of things at the Academy with the opening of the new term. Its prospects never were brighter.

The great camp-meetings at Martha's Vineyard, Sterling and Framingham close about the time we went to press. Next week we shall have the official reports of their services and results. The weather was very favorable, the audiences large, and the meetings were spiritual, solemn, and attended with manifest impressions. More than the usual number of conversions, for late years, are reported, and Christian members have been greatly quickened. The pastore will, without doubt, follow up this hopeful condition in the close of the year, and religious revivals will be the result through the Conferences.

The very thoughtful, calm and Christian address of Mr. Edward H. Rogers, delivered before the Labor Union at its anniversary last May, in Park Street Vestry, has been published in a tract form. It is an earnest and quite original presentation of the duty of the Church to its own membership, on the question of the relation of capital to labor, and of the proper use of money as a religious duty in behalf of the poor and oppressed. The positions of the discourse may not be readily accepted, but its sincerity and good temper merit all commendation.

If any reader of our paper is looking for a home in one of the most beautiful suburbs of Boston, by referring to the editor of this paper he can be directed to a very fine estate in the village of Newton, a few rods from the railroad depot and from the church. A large and very convenient house, with a barn and 20,000 feet of land, well stocked with fine trees, form a particularly desirable home for a family seeking the good air of the country and all the conveniences of the city, with the best of religious opportunities.

The Congregationalist says: "There is danger that the close year of the American Board is to close in debt, inasmuch as during the last quarter, ending with the present month, more than \$100,000 was needed in donations for the old work, and about \$12,000 for the new, in nominally Christian lands. Yet there was received in June and July but \$41,088 for the former, and \$3,228 for the latter."

Dr. Spaulding, whose death is just announced, was the oldest missionary of the American Board, though not the oldest, as the Ceylon mission. His memory is indelibly linked with its history. The tidings concerning his decease are yet meager, but the date was the eighteenth day of June. The eighth of June completed the fifth year of his missionary life. Dr. Spaulding was born in Jeffrey, N. H., in 1791, and graduated from Dartmouth College in 1815, and from Andover Seminary three years later, embarking for Ceylon in June, 1819.

There having been in circulation some rumors prejudicial to the legitimacy of the marital relations of Dr. Uriah Clark and wife, of Chelsea, we learn through those well acquainted with the facts in the case, that in 1862 Dr. Clark was legally divorced from his first wife; seven years afterwards he married again; and nearly three years after he was married to his present wife. The Doctor has in possession all the documents to prove an unimpeachable marriage record.

Rev. Henry Baker, formerly of N. E. Conference, has just closed a most successful pastorate of three years over the Waverly M. E. Church, of Jersey city, during which time a beautiful church edifice has been erected, and a large and influential congregation gathered. A farewell reception was given, and some very beautiful gifts were presented to Bro. Baker recently.

Part 19 of Zell's Descriptive Hand Atlas of the World, compiled and arranged by J. Bartholomew, is now out. It contains maps of Australia and the adjoining islands. These maps are executed with remarkable distinctness and beauty, and conform to the latest adjustments of Geographical Science. It is published in Philadelphia by T. Ellwood Zell, and is a subscription book.

We are pleased to find the fine article of Prof. Prentice, reviewing Arnold's book, copied in full into the columns of the *Provincial Wesleyan*, and to read the deserved tribute of praise given in the editorial columns to this vigorous and keen writer. It would have been also grateful to us if our brother editor had been thoughtful enough to give due credit to the paper that is so fortunate as to have such an able correspondent.

An exchange says, the party of American public school teachers visiting Europe during the summer vacation, were given a reception and welcome by the London Sunday School Union, on the 9th inst. Rev. W. P. Crafts spoke with great warmth of the union Sunday-School Scripture lessons for all the world, and gave a pleasing account of a visit to some of the English ragged schools, expressing a high appreciation of the value of the work they were doing.

The *Heavenly Woman's Friend* for September is on our table. It is beautiful in appearance, and full of interesting and affecting Missionary literature. We trust our young people will read it, and early receive into their susceptible hearts impressions of the world's need of the Gospel which makes our land the blessed home of it.

Rev. George Sutherland, who has been laid aside from his pastoral work for two months by a severe attack of inflammatory rheumatism, has so far recovered his health as to resume again his pulpit work, preaching last Sabbath.

The *Wesleyan Methodist Recorder* says: "We are gratified to learn that Isaac Holden, esq., has just presented the munificent sum of \$600 (near \$5,000), in aid of the erection of the new church, schools, and residences at Naples, being one tenth of the estimated cost."

A. B. Brammer writes us that Harriet L. Rawson, wife of Rev. E. A. Brammer, of West Lebanon, Troy Conference, is hopelessly ill.

The Quarterly Meeting of the Woman's Foreign Missionary Society is postponed from the 10th to the 17th of September. Particulars next week.

#### CLEANINGS OF THE WEEK.

At the Hoosac tunnel, the headings between the central and west shafts are now less than 1,200 feet apart. It has been enlarged to about its full size between the east end and the central shaft, with the exception of four hundred feet.

It is said that out of the four hundred religious journals in the United States, 47 are under the control of the Methodists; the Roman Catholics have 41; the Baptists 35; the Presbyterians 29; the Episcopalians 21; the Lutherans and Reformed German 14 each; the Jews 9; the Congregationalists 8.

Minister Washburne writes Hon. Schuyler Colfax from Paris, fully confirming J. T. Drew's statement that he knows Mr. C. did not receive the \$12,000 from Mr. Ames. A secretary of Mr. Washburne at the Paris legation at the time, also endorses this explanation of Colfax by Mr. Drew.

The winter prospects of the South, according to *The New Orleans Picayune*, were never more flattering. The cotton crop is pronounced unusually excellent; the traffic in the immense grain products of the West is more and more seeking the route of that great natural highway, the Mississippi, for export; and new steamship lines for Europe augment the importance of this promising element of business. Besides, the health of the city is now assured against former unfavorable contingencies, as far as can be.

In 1851 England had 50 iron vessels of 15,000 tons total capacity. In 1871 there were 510, of 650,000 tons capacity, and a decrease of 60 per cent. in the tonnage of English wooden vessels. Who wonders that wooden ship-carpentry is languishing? Not only in ships, but in everything in which it can enter as a material, it is rapidly taking the place of wood. By the time our forests are cut down we shall not need them very much.

Orange Judd's health is very much improved by outdoor work, and he has gone to Europe for a two years' stay, that he may be entirely released from business worries.

The Hartford *Connecticut* says the census statistics show that in 1870 there were 1,346 deaths in the United States by suicide, but only 202 from lightning—a proportion of more than six to one.

Special Agent Hendley telegraphs from Chicago to Special Agent Camp at Boston, that Young, the forger, has been recaptured, and is now in custody.

From five to seven refrigerator cars loaded with western butter leave Chicago for the East every day.

It is reported that the Atlantic and Great Western Railway Company will extend the Western branch, now in course of construction between Greenville and Brady, right through to Pittsburgh, thus giving the producers of the lower oil districts the advantage of competing lines to the "Smoky City."

The iron trade of this country employs 137,545 operatives and a capital of \$198,356,116; the lumber trade, 163,397 operatives and a capital of \$161,500,273. These are the most important branches of manufacture in the country—cotton, machinery and woolen coming next, in the order named.

Complaint comes from the Vienna Exhibition that the Germans have contrived to accurately copy everything in English machinery worth copying, and hurry off to have them patented for their respective countries. The German newspapers congratulate their countrymen on the great opportunity they have had of studying the English brain.

Rev. M. M. Parkhurst, pastor of Grace Methodist Church, Chicago, has made all his plans for a trip around the world. He starts from Chicago September 8, attends the California Conference September 17, and sails from San Francisco October 1, for Yokohama, Japan. He will return in one year.

The use of steam engines for farming purposes, propelling themselves from place to place, is quite common in England. One firm alone has sold 500; and another firm has doubled that number.

Samuel Bowles, Jr., son of Samuel Bowles, of the *Springfield Republican*, is the editor of the *Union*, the only other daily in that city. The Bowles family may be said, therefore, to fill a very considerable space in the journalism of that Massachusetts town.

The steamer George Wolfe blew up on the 23d August, near St. Francis Island on the Mississippi. Twelve persons were killed outright and fifteen injured. This is one of the worst accidents which has occurred on the Mississippi River for some time, and no satisfactory explanation yet of the disaster.

The Sharon (Pa.) *Herald* says, a valuable body of coal, supposed to embrace about forty acres, was discovered a few days ago, one mile north of Bethel, a locality where it had been thought no coal existed.

China possesses a coal field of 127,000 square miles, but the Chinese are no miners, and by an eccentric tariff law native coal imported is liable to a duty of 20 per cent., while foreign coal is free.

France exports to us butter packed in tins, intended as an experiment. It is possible the experiment may be successful.

A curious item of imports to England is bar iron from Japan, attracted thither by the English high prices. Notwithstanding British advantages of machinery, this hand-made iron from Japan costs only half that of the English iron.

Rev. Benjamin Manner, editor of the *Christian Recorder*, African M. E. Church, received D. D., and Rev. H. H. Hunter, business manager of the same paper, M. A. from Wilberforce University recently.

The *California Christian Advocate* says: "On the 11th inst., in San Jose, Rev. Solomon Howard, of the Ohio Conference, died in peace. He came to the coast in May, hoping a change of climate might contribute

to the restoration of his health, but he gradually declined till, the hour of his release came."

The Utah Northern Railroad is moving Mountainward with good speed. Trains are now running across Bear river from Corinne to Logan.

Close connection is now made between Hannibal, Mo., and Denison, Texas, over the Missouri, Kansas and Texas railroad, which company now owns and operates 784 miles of road, all built since August, 1868.

Work on the Pacific Division of the Northern Pacific railroad is being pushed as fast as possible. There are 1,150 persons employed in grading near Tenino and vicinity.

The Peruvian government is building a railroad from Callao, on the Pacific, to Oroya, 7,000 feet above the sea level, costing \$25,000,000.

Cannel coal can be mined in West Virginia and sold in New York at a profit of \$11 per ton, against \$22 for English cannel, and as good as the English too.

Boots and shoes, the soles screwed to the uppers with brass screws, are made in Philadelphia for the government. From 600 to 700 pairs per day are finished by 200 operatives, almost wholly by machinery run by steam.

The Secretary of the Illinois State Farmers' Association says that seven-tenths of the farms of Illinois are mortgaged.

The Wisconsin farmers have harvested their grain crops in good condition, and the yield is the largest for twelve years. The wheat is of better quality than ever before seen.

The funeral of the late Rev. Dr. Todd took place at Pittsfield on Thursday afternoon, August 28, and the funeral sermon was preached by Rev. Mark Hopkins, D. D., ex-president of Williams College, from the text—"Be ye faithful unto death and I will give thee a crown of life." The discourse is said to have been peculiarly powerful and impressive.

A cargo of turpentine to Ireland from Holland is what was recently sent, and the adventure yielded a profitable return. The explanation is that while one third of Ireland is bog, there is not enough skill and energy there to manufacture it into fuel.

On the practicability of going from America to Europe by submarine, and in a short time, it is well to remember that Mr. Green, in 1836, went from London to Weiburg (in Germany), a distance of 500 miles, in eighteen hours, almost 28 miles an hour. At the same rate (700 miles a day), the journey from America to Europe ought to be made in about four days. Mr. Nadar, in 1863, went from Paris to Neuburg, in Germany, in seventeen hours, the distance being 600 miles, at which rate Europe ought to be reached in less than three days and a half.

The Irish immigration to this country has fallen below the English, and immensely below the German. For the quarter ending March 31, out of 47,401 immigrants, the Irish were less than one third of the total, 15,918; Austria 14,842; England 8,882; Ireland 5,497.

Religious pilgrimages in France are such as have not been seen since the Revolution. During the summer the daily average of visitors to Lourdes has been upward of 2,000; and during May, the Cathedral of Chartres had more than 700,000 pilgrims.

The Prussian bishops have declared war against the government, withdrawing entirely their allegiance to it, thus proclaiming war on the part of Rome against the German rulers.

A sudden and violent storm visited the Provinces on the 27th ult., inflicting great damages to the marine interests as well as to the agriculturists in the interior. A firm in this city received a despatch from Cape Breton stating that 125 vessels were wrecked. The Gloucester fishing fleet lost about 30 vessels among the multitude of wrecks.

The crews of two boats totally lost. On the same day a terrible fire broke out on Front Street, in Gloucester, in the business center of the city, and laid \$150,000 worth of property in ashes. The same district was burned over some ten years ago, and was rebuilt with wooden buildings, with the exception of the fine brick block of the *Cape Ann Advertiser*, recently refitted at great expense, and occupied on the lower floor with a book and variety store. The Proctor Brothers' loss is nearly \$90,000, about half insured. The total insurance is about \$90,000.

The Mississippi State Republican Convention has nominated A. K. Davis for Lieutenant Governor, and James Hill for Secretary of State, both colored. It is said Senator Alcorn will be an independent candidate against Ames for Governor.

The Iowa railroad train robbers are in the vicinity of Lexington, Mo., and the citizens are awed by their boldness.

A deficit in the Brooklyn City Treasury, amounting to \$148,000, will be made good by Mr. Sprague, the City Treasurer. Rodman, his defaulting deputy, is arrested.

Six car loads of corn from Omaha are by the way to the Belfast sufferers by the late terrible fire, and contributions are pouring in from other sources.

The fall term of Wesleyan Academy opens finely with 250 students already, and 50 more to come. Prof. Lamb takes the art department, Alex. Duncan has charge of the English studies. Telegraphy is quite popular, and new machines have been purchased. Four Chinese students are living in the family of Dr. Cooke, and one in the boarding-house, making commendable progress. Dr. Cooke, the principal, after organizing the school was compelled reluctantly to retire from the field by an attack of fever, but hopes soon to be at work again.

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#### The Methodist Church.

##### MASSACHUSETTS.

Of *Asbury Grove Camp-meeting*, Rev. F. T. George writes: "The rear of the grounds has been enlarged, and now includes some forty acres, portions of which are now laid out in four hundred and fifty lots. New avenues have been opened. Provisions for lighting the grounds have been increased, and an abundant supply of pure water is provided. Fifty-five new cottages have been reared during the present season, and already some two hundred of these forest homes line the various streets. With few exceptions the seventy society tents are constructed for the comfort of the occupants."

"The regular services of the meeting opened on Tuesday evening, August 19, with an excellent sermon by Rev. C. L. McCurdy, of Wakefield, who was succeeded in the stand by the following brethren in the order named: Revs. F. T. George, of Peabody, G. E. Reed, of Fall River, J. P. Otis, of Allston, Bishop Haven, W. P. Ray, of East Cambridge, J. C. Sawyer, of Providence, S. G. Chabrousse, of Roxbury, D. C. Knowles, of Lynn, J. C. Smith, of South Boston, J. G. Gil, of Salem, J. A. Lansing, of Cambridge, J. N. Short, of Reading, G. Whitaker, of East Boston, and A. McKewen, of

Cambridge. The preaching throughout was plain, practical, effective; and with the exhortations which followed, greatly blessed of God to all, both saints and sinners."

The falling rain and cloudiness during the first half of the meeting, necessitated a large number of sermons in the tents, opening the way for a rich variety of services which were of great interest and profit. The mothers', children's, and young people's meetings were crowded and intensely devotional. The order upon the ground was most excellent throughout, under the direction of Rev. Dr. Clark and his assistants."

**Northampton Camp-meeting.**—Our second annual camp-meeting was held Aug. 18-24. The grounds had been fitted up in a manner that rendered the camp-meeting had laid out a new four-track almost to the circle of tents. The caterers provided largely increased conveniences at a cost of about \$5,000, and accommodating 900 at a sitting. Brothers Wedge and Danks, the caterers, understand well how to provide excellent meals, at a small price, and deserve high commendation.

The rains, for which the people had been praying all summer long, set in on Monday, the opening of the meeting, however, earned the great interest and profit. The evening in Westfield tent, Presiding Elder Thayer officiating chiefly, and obtaining a warm place in the hearts of his hearers during his address.

The refreshing rain having ceased in the forenoon, the meeting was continued, Brother A. C. Manson, of Conway, presiding at the Gift of the Holy Ghost; O. W. Adams, of Palmer, in the afternoon, on Satisfaction; and J. S. Harrows, of Westfield, in the evening, on The Neglect of Believers. Wednesday F. K. Stratton, of Florence Street, Springfield, preached on The Completeness of Believers in Christ; M. Harbord, of Trinity Church, Springfield, in the afternoon, on Fixedness of Character; and W. N. Richardson, in the evening, on the Mission of Christ.

Thursday was rainy, continuing with little interruption until Friday noon, when a little lull in the storm enabled the congregation to assemble in the morning at the stand, where J. S. Harrows, of Westfield, preached about the Detection of Sin. In the afternoon the people flocked to the large tent hired by the Association, until it was crowded to excess, to hear R. R. Meredith, of State Street, Springfield, who preached as only he can, on the Evidences of Religion, carrying the audience to the height of enthusiasm. At the same hour J. W. Cole, of South Wortham, preached in one of the tents. In the evening several companies were supplied with a sermon in favor of having open gates on the Sabbath—"doing evil that good may come." And the evil is not slight. The preaching was earnest and practical, each preacher seeming to feel conscious of the need of divine assistance.

Presiding Elder Gregg conducted the meeting with commendable tact. Among the well-known and older members of the Conference were, Revs. D. P. Hubbard, W. F. Foster, sen., W. H. Meeker, and H. F. Austin, who preached with power to large congregations. Each day, at noon, a Child's meeting, under the direction of Mrs. Rev. D. P. Hubbard, occurred in the Williams tent. These meetings were seasons of interest to the little ones, and their testimonies strengthened many older ones.

On Saturday, 23d, a meeting for awakening an interest in behalf of the Woman's Foreign Missionary Society occurred, called by Mrs. Rev. W. W. Foster, Jr. The Burlington tent, the largest on the ground, was filled, the ladies from different societies desiring to know more of the workings of this organization. Many subscribed for the *Heavenly Woman's Friend*. It is contemplated forming an Association similar to that of the Round Lake by next year.

**Decline of Methodism in New York.** Rev. C. C. Goss, of New York, is enunciating Mr. Rochester in gathering denominational figures. He seems to have furnished all the religious and secular papers of the city with a copy of the result of his painstaking work, although it is not specially flattering to his pride as a Methodist minister. We are only able to present the bare statistics of his interesting and suggestive paper on the status of the Methodist Episcopal Church in New York city.

So far as church edifices are concerned, in 1870 the Episcopal Church stood first, having one church for each 13,000 inhabitants. The Presbyterians, Old School and New, had one for each 18,000, and the Catholics, and Baptists one for each 24,000. In 1870 the Presbyterians had one member to each 53 of the population; the Episcopalians and Baptists one for each 84, and the Methodists one for each 89.

Methodism in New York at present has 930 less members than the Baptists; 3,841 less than the Episcopalians; and 5,431 less than the Presbyterians. It has the same number of church edifices as the Catholics (34); the Baptists have 38, the Presbyterians 33, and the Episcopalians 70. In the next quarter of a century it has made a gain of 751 members, while the number of church edifices stands the same as in 1855.

But in nine counties around New York the Methodists numerically stand first. They have 58 more edifices than the Presbyterians, and 237 more members; they also have 34 edifices more than the Episcopalians, and 11,490 more members, while they exceed the Baptists by 136 edifices and 15,000 members. By adding together the church edifices of the ten counties including New York, the Methodists have 244, the Episcopalians 213, the Presbyterians 199, and the Baptists 173. By adding the Church members in these ten counties together, the Presbyterians have 45,066, the Methodists 42,842, the Episcopalians 35,223, and the Baptists 28,172.

Thus it appears that while Methodism is in a bad condition in the city of New York, if we look at the surrounding country distinct from the city, it takes the lead. But uniting the city and the country around it together, the Presbyterians have 2,208 members more than the Methodists, while the latter are in excess of the Episcopalians, and largely so of the Baptists.

**Chester Heights (Pa.) Camp-meeting.**—Rev. E. Davies writes: "This camp-meeting, about 20 miles from Philadelphia, is the camp-meeting for the Philadelphia Conference. It is in a magnificent grove of many acres of tall growth. Water is abundant, and is supplied in every part of the ground in hydrants, so that you have only to step out of the tent and get your water. "This ground is laid out on a scale that is worthy of the large city of Philadelphia, and of the large-hearted men that have taken it in hand. A very large restaurant is built, and every facility is afforded to feed the masses on the European plan."

"The meeting this year is by far the best ever held on this ground. The topic of holiness has been kept in front, and a very commendable effort has been made for the salvation of sinners, and many have been enrolled in the Book of Life. The daily children's meetings have been attended with glorious results. Some ten souls were saved to-day, and their experience was clear and strong. One call of ten years was entirely

**MAINE ITEMS.** The health of the Rev. C. K. Evans, of the Methodist Church in Mercer, is improving. He hopes to be able to resume his labors by the first of September. During his illness the church has not had a stated supply, but the social meetings and the Sunday-school have been kept up. Pray for Brother Evans and his family.

Rev. Mr. Labeche, of the Main Street Methodist Church, Lewiston, is succeeding finely in his new field. He is called an excellent preacher and a good pastor. We wish him and his parish the highest prosperity.

Maine, just at this time, is honored with the presence of a large number of clergymen from abroad. Rev. Charles Collins, a Portland boy, formerly President of St. Mary's College, Virginia, now principal of a flourishing female college in Memphis, is stopping in Portland.

Rev. H. B. Ridgway, former pastor of the Chestnut Street Methodist Church, is also in the city, and attended services in that church recently, but he did not preach. Rev. Henry M. King, of Boston, is also visiting us, and preached in the High Street Congregational Church on the Sabbath, from Matthew vi. 12.

Rev. Dr. Hill, of the First Parish Church (Unitarian), Portland, is, we learn, soon to publish an extensive scientific work, which is looked for with much interest.

Governor Perham informs us that President Grant expressed much satisfaction at his reception in Maine, as also with the present condition and prospects of the State. It is the opinion of the Governor, however, that a more vigorous execution of the "Liquor law" in the State would be a decided benefit; and he is not alone in his opinion.

Rev. Mr. Nutter, of Gardiner, narrowly escaped death recently, from an over dose of ether for the purpose of having a tooth extracted.

Mr. B. R. Melchen, of Brunswick, has resigned as instructor in Bowdoin College to become a principal of the High School at Saco. He is said to be a very successful teacher.

The Sunday School in the west parish in Gorham, Rev. J. McMillan, pastor, had a delightful excursion on August the 20th, to Prospect Neck. The school is increasing in numbers and interest. It has half the Sabbath at its sessions.

**Troy Conference.**—The finely located and appointed camp-meeting for Burlington District at Spring Grove, was most picturesque in Western Vermont, every way adapted to the purpose. Five years ago a company was chartered under the name of the New Haven Camp Meeting Association. A fine depot has been erected by the Central Vermont Railroad Company, which carries all attending the meeting for half fare. Between twenty and thirty cottages are already built, and as many more society and private tents are yearly occupied.

The result of the first meeting was one hundred conversions, seventy-five of which occurred between Saturday and Monday morning, which fact the Association uses as an argument in favor of having open gates on the Sabbath—"doing evil that good may come." And the evil is not slight. The preaching was earnest and practical, each preacher seeming to feel conscious of the need of divine assistance.

Presiding Elder Gregg conducted the meeting with commendable tact. Among the well-known and older members of the Conference were, Revs. D. P. Hubbard, W. F. Foster, sen., W. H. Meeker, and H. F. Austin, who preached with power to large congregations. Each day, at noon, a Child's meeting, under the direction of Mrs. Rev. D. P. Hubbard, occurred in the Williams tent. These meetings were seasons of interest to the little ones, and their testimonies strengthened many older ones.

On Saturday, 23d, a meeting for awakening an interest in behalf of the Woman's Foreign Missionary Society occurred, called by Mrs. Rev. W. W. Foster, Jr. The Burlington tent, the largest on the ground, was filled, the ladies from different societies desiring to know more of the workings of this organization. Many subscribed for the *Heavenly Woman's Friend*. It is contemplated forming an Association similar to that of the Round Lake by next year.

**Decline of Methodism in New York.** Rev. C. C. Goss, of New York, is enunciating Mr. Rochester in gathering denominational figures. He seems to have furnished all the religious and secular papers of the city with a copy of the result of his painstaking work, although it is not specially flattering to his pride as a Methodist minister. We are only able to present the bare statistics of his interesting and suggestive paper on the status of the Methodist Episcopal Church in New York city.

So far as church edifices are concerned, in 1870 the Episcopal Church stood first, having one church for each 13,000 inhabitants. The Presbyterians, Old School and New, had one for each 18,000, and the Catholics, and Baptists one for each 24,000. In 1870 the Presbyterians had one member to each 53 of the population; the Episcopalians and Baptists one for each 84, and the Methodists one for each 89.

Methodism in New York at present has 930 less members than the Baptists; 3,841 less than the Episcopalians; and 5,431 less than the Presbyterians. It has the same number of church edifices as the Catholics (34); the Baptists have 38, the Presbyterians 33, and the Episcopalians 70. In the next quarter of a century it has made a gain of 751 members, while the number of church edifices stands the same as in 1855.

But in nine counties around New York the Methodists numerically stand first. They have 58 more edifices than the Presbyterians, and 237 more members; they also have 34 edifices more than the Episcopalians, and 11,490 more members, while they exceed the Baptists by 136 edifices and 15,000 members. By adding together the church edifices of the ten counties including New York, the Methodists have 244, the Episcopalians 213, the Presbyterians 199, and the Baptists 173. By adding the Church members in these ten counties together, the Presbyterians have 45,066, the Methodists 42,842, the Episcopalians 35,223, and the Baptists 28,172.

Thus it appears that while Methodism is in a bad condition in the city of New York, if we look at the surrounding country distinct from the city, it takes the lead. But uniting the city and the country around it together, the Presbyterians have 2,208 members more than the Methodists, while the latter are in excess of the Episcopalians, and largely so of the Baptists.

**Chester Heights (Pa.) Camp-meeting.**—Rev. E. Davies writes: "This camp-meeting, about 20 miles from Philadelphia, is the camp-meeting for the Philadelphia Conference. It is in a magnificent grove of many acres of tall growth. Water is abundant, and is supplied in every part of the ground in hydrants, so that you have only to step out of the tent and get your water. "This ground is laid out on a scale that is worthy of the large city of Philadelphia, and of the large-hearted men that have taken it in hand. A very large restaurant is built, and every facility is afforded to feed the masses on the European plan."

"The meeting this year is by far the best ever held on this ground. The topic of holiness has been kept in front, and a very commendable effort has been made for the salvation of sinners, and many have been enrolled in the Book of Life. The daily children's meetings have been attended with glorious results. Some ten souls were saved to-day, and their experience was clear and strong. One call of ten years was entirely

satisfied. These meetings for children are the most popular meetings of all.

The Sabbath was a mighty day indeed. Right or wrong, the gates were open, and the regular Sunday trains stopped at the grounds. [There is no right about it; it is utterly wrong. The good done is no adequate compensation.—ED. HERALD.] It should think 500 teams from the country around poured in on us. The woods and walks were full of people; but almost thousands of them never heard the Word of God, and many did not wish to. Brother Ingold preached one of his most blessed sermons in the morning, and prevailed with many to obtain entire sanctification. In the afternoon Dr. Bartine preached a very excellent sermon on "Gospel Freedom." Monday morning Rev. Mr. Major preached also a very fine sermon on "Holiness," and pressed the people to an immediate reception of it.

**Mission Conference of Germany and Switzerland.**—Rev. C. Weiss writes: "Our Conference opened its sessions at Calw the 3d of July, Bishop Foster presiding. A very old little town in the Schwarzwald (Black Forest) of Wurtemberg, of about 800 inhabitants. Not far from here is the oldest Christian Church in Southern Germany, among ruins of cloisters and castles reminding travelers of the times when the Burggraf (earls of castles) were the masters of the land, and peasants their vassals—a sort of slaves, obliged to work and war for them."

Amidst the tall pines of the forest, in a deep valley, is the city of Calw, and on a little mountain may be seen a friendly looking new chapel. Five years ago there were only six or eight good sisters, who assembled at prayer and class-meeting—the first Methodists in the black forest. Now these six persons have grown to charges, with about 12 preaching places each, and 5 to 600 members. In every direction Methodist preachers traverse these valleys and heights, and two or three young preachers are entirely supported by their respective charges.

At the love-feast held by the Bishop, about 800 Methodists were present, and it was a blessed one. One brother from Denmark, and one from Norway had come to be ordained, and spoke in their own language. About twelve persons joined the society, and our dear Bishop said, if we were in America we would shout forth a dozen Hallelujahs.

Our Conference held its sessions under very bright aspects. Some fifteen years ago our eight or ten preachers hardly ventured to hold their meetings publicly; and now we were rejoicing in more or less religious liberty in all parts of Germany and Switzerland. Each day, at noon, a Child's meeting, under the direction of Mrs. Rev. D. P. Hubbard, occurred in the Williams tent. These meetings were seasons of interest to the little ones, and their testimonies strengthened many older ones.

On Saturday, 23d, a meeting for awakening an interest in behalf of the Woman's Foreign Missionary Society occurred, called by Mrs. Rev. W. W. Foster, Jr. The Burlington tent, the largest on the ground, was filled, the ladies from different societies desiring to know more of the workings of this organization. Many subscribed for the *Heavenly Woman's Friend*. It is contemplated forming an Association similar to that of the Round Lake by next year.

## THE FOX IN THE WELL.

BY J. T. TROWBRIDGE.

Sir Reynard once, as I've heard tell,  
Had fallen into a farmer's well.  
When wolf, his cousin, passed by,  
Heard from the depths his dismal cry.  
Over the wheel a well-chain hung,  
From which two empty buckets swung;  
At one, drawn up beside the brink,  
The fox had paused, no doubt to drink,  
And putting in his head, had tipped  
The bucket; fox and bucket slipped,  
And hampered by the bail, he fell,  
As I have said, into the well.  
As down the laden bucket went,  
The other made its swift ascent.  
His cousin, wolf, beguiled to stop,  
Listened astonished at the top;  
Looked down, and by the uncertain light,  
Saw Reynard in a curious plight—  
There in his bucket at the bottom,  
Calling as if the hounds had got him!  
"What do you there?" his cousin cried.  
"Dear cousin wolf!" the fox replied.  
"In coming to the well to draw  
Some water, what I've think I saw?  
It glimmered bright and still below;  
You've seen it, you did not know;  
It was a treasure! Now, behold!  
I've got my bucket filled with gold,  
Enough to buy ourselves and wives  
Poultry to last us all our lives!  
The wolf made answer with a grin;  
"Dear me! I thought you tumbled in!  
What then is all this noise about?"  
"Because I could not draw!" he cried.  
"I called to you," the fox replied;  
"First help me; then we will divide."  
"How?" "Get into the bucket there."  
The wolf, too eager for a share,  
Did not one moment pause to think,  
Then hung the bucket by the brink,  
And in he stepped. As down he went,  
The cunning fox made his ascent,  
Being the lighter of the two.  
"That's right!" he said; "how well you do!  
How glad I am you came to help!  
The truck the water with a yelp;  
The fox leaped out. "Dear wolf!" said he,  
"You've been very kind to me,  
I'll leave the treasure all to you;  
I hope I'll do you good! Adieu!  
There comes the day when I shall shoot,  
And disappear across the lot,  
Leaving the wolf to meditate  
Upon his miserable fate—  
To flatter craft a victim made,  
By his own greediness betrayed!"  
—Our Young Folks.

## THE SUNDAY SCHOOL.

Sunday, Sept. 13.

LESSON XI.—Third Quarter.

Notes on Matthew, Chapter xi, 1-11.

BY L. D. BARROWS, D. D.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, saying unto him, Art thou he that should come, or do we look for another?

3 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

4 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

5 And blessed is he, whosoever shall not be offended in me.

6 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

7 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

8 But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet; for this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

9 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist. Notwithstanding, he that is least in the kingdom of heaven is greater than he.

JESUS AND JOHN.

After the call and commission of the twelve, and the mastery charge and instructions given them in the tenth chapter, so comprehensive, compact, and sweeping, Jesus departed to preach in the cities of Galilee, while the twelve went to their work. This first verse belongs to the preceding chapter.

John had heard in the prison. Matthew now introduces an earlier event in Christ's ministry, supposed to have been in the thirty-first year of His age. The twelve were also called before the Sermon on the Mount; but that would appear from Matthew's record to have been subsequently. Chapters xi, xii, xiii, are filled with earlier events than those recorded in chapter x. Herod Antipas had imprisoned John, probably in the fortress of Macherus in Peraea, while Jesus was doubtless at Capernaum. John was persecuted and hunted by Herod, as was his prototype, Elijah, by Ahaz—each doubtful and restless, but filling important missions. Eighteen months John had been in prison, doubtless communicated with by his disciples, who informed him what mighty works Jesus was doing.

Art thou he that should come? implies a doubt in John's mind whether Christ or not was the true Messiah, or was to be followed by some mightier one. Some have supposed he, the herald and harbinger of Christ, divinely appointed, could not be in doubt himself, but sent this inquiry to satisfy and confirm his (John's) disciples. But if, as may be supposed, the prophets did not comprehend the true force of their own predictions of Christ, though divinely inspired; if Christ's disciples, all along their pupillage under the Master for three years, failed so signally to comprehend the true character and work of Christ, and deserted Him at last, when He was crucified, what is there absurd or strange in the uncertainty of John, who had not yet entered into the new dispensation? It is an easy mistake to suppose that divinely called and inspired men are infallible beyond or outside of the subjects of their inspiration. John does not recall or question the testimony he had been inspired to give of Jesus; but it is possible, he, too, looked personally, like the disciples subsequently, for a royal Messiah, not yet having become himself the subject of the new grace.

Go and shew John. John states that Jesus understood that the doubt was with John rather than with his disciples; and also that John was to have a special dispensation of faith given him different from the evidence of other people. His personal salvation, through Christ, must rest on his personal faith, not prophecy; and a faith resting on just such evidences as were given to all who heard and saw Him. Christ has no special favorites, but His gospel comes to us who are on one common level of sin, and admits us to one common ground of pardon and purity, and by one common means—faith. If the miracles Christ wrought then, the undoubted record of which we have now, will not inspire faith in Him, no conceivable evidence would. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

And blessed is he whosoever shall not be offended or stumble, because of Him. To skeptical and unbelieving minds Christ is a "stone of stumbling," because they do not find or see in Him what their unspiritual and undevout minds, worldly and sordid, like to find. So, instead of falling on the stone, with penitential and believing hearts, the stone falls on them and grinds to powder all their hopes and all their peace.

What went ye out into the wilderness to

see? In these four following verses our Lord seems to have designed to convince the Jews of their inconsistency in believing John, but rejecting Him, on whom John testified; and at the same time set forth John's true character, in both its weakness and greatness. The force of the whole passage seems to be about this: You went out into the wilderness to see, hear and believe in a man who now trembles and hesitates in his faith, as tremble the reeds shaken by the wind on the banks of the Jordan—a man not clothed in soft and fashionable clothing, but in camel's hair and leathern girdle—a man whom you call a prophet, but who, I say unto you, is more than a prophet. John, your prophet, my witness, is honest, truthful, and God's messenger for this one work; but less than the least in My new, spiritual kingdom. Will you believe in him and be baptized of him? ("then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him," Matthew iii. 5), pledging yourselves to believe in the One to come. And now that He has come, you reject Him!

This Christ, who was to increase, bears testimony to John, who was to decrease, or whose office and mission were to pass away, after he had prepared the Messiah's way, and borne his decided, bold and effectual testimony of Him.

More than a prophet; because he not only predicted, or prophesied, but also declared, but in earnest. "Behold the Lamb of God, He saw the Saviour in person, added in introducing Him, baptized Him, standing in the twilight of both old and new dispensations, and then gave up his life, a martyr to his Lord, though not fully known to him in all the spiritual fullness of His kingdom. John and his mission have been called a kind of bridge between the Old and New Testaments. Himself, "a burning and shining light," he stood nearer the "Light of the World," though he was not that light, than any prophet or patriarch who had preceded him. God accounts men great in proportion as they are godly, or God-like, bearing His image. Hence, none born of women were equal to John at that hour.

Greater than he, however, is the humblest Christian, standing inside the new spiritual kingdom, who can personally testify that Jesus hath power on earth to forgive sins, and has received the baptism given first on the day of pentecost, which completed the inauguration of Christianity as it is.

Dr. Jacobus says: "The Christian economy is so much in advance of that under which John lived and acted, that he who is of comparatively low rank among the teachers here, is greater than John. He has a more advanced position, and teaches, not merely the Messiah come, but CHRIST crucified."

Behold, what honor and exaltation God awards to the humblest believer in His Son!

Berean Lesson, Sept. 14.

Seed Thoughts.

(Supplementary.)

1. What was the character of the preceding chapter?

2. When did the transactions recorded in this chapter occur?

3. What resemblance traceable between John and Elijah?

4. By whom, where, and how long had John been imprisoned?

5. How does it appear probable that John doubted about Christ?

6. Why did not Christ answer positively his inquiries?

7. What is the greatest evidence of Christ's Messiahship, and of the divinity of Christianity?

8. What means, Shall not be offended in Me?

9. Why do worldly men stumble at Christ?

10. What is Christ's argument against the Jews for believing John and rejecting Him?

11. Does inspiration cause a man to be infallible?

12. In what was John more than a prophet?

13. In what was he less than the smallest Christian?

14. What is God's standard or criterion of estimating human greatness?

15. What is His corresponding standard of estimating human degradation and guilt?

16. What then is the greatest virtue, and what the greatest sin?

The New York Observer contains an interesting account of a service held by the London Sunday-School Union upon the return of Mr. Fountain J. Hartly, who has, as it is well-known, been visiting our country, and giving particular attention to the management of our Sabbath schools. In his address made at the above meeting, he recounted the results of his observations, and notices the following points as specially awakening his interest:

"First and foremost, and the point from which they all proceeded, he had been pleased to see the intense interest taken in Sunday-schools by the ministers and rank and file of the Christian churches. This was a great blessing. It ought not to be at all wonderful. The Sunday-school is a part of the church, and the heart of the church should beat in the young. He was bound to say that in this respect they were in advance of the Christian churches in England. Then the rooms provided for Sunday-schools in England were far behind those here in point of attractiveness. There were some very beautiful Sunday-school buildings in England, but many of them were below the mark. They were not provided with elegant furniture, and he did not know of a single one that had a carpet. He was also pleased to find that that class of people send their children to Sunday-school. This point had been strongly urged in England, where they don't get so many children of the wealthy to attend. There were some notable exceptions, but not to the extent that prevailed here. Another point that gave him great pleasure, was that the Sunday-schools here have for teachers the very best talent and piety of the churches. He had met with judges, senators, merchants, bankers, and others teaching Sunday-school. This was as it ought to be. In England they had some of these classes of people in Sunday-school work, but very large numbers stood aloof. If they get them as scholars they would get them as teachers."

He was also pleased at the interest taken in the International Lessons. Similar lessons had for years been provided in England by the Sunday-school Union, and generally used, but they had nothing like our national system of lessons. And now he rejoiced to find that they had arranged to join with America in 1874, and accordingly, from the 1st of January next the same lessons of the day will be engaged in on both sides of the Atlantic."

A little girl was asked what was the meaning of the word happy. She gave a pretty answer, saying: "It is to feel as if you wanted to give all your things to your little sister."

## The Family.

## THE LITTLE GLEANER.

"May I follow your reapers, master, and glean in your fields to-day?" The sickles are cutting the golden grain; Let the little gleaner stay!  
"For my mother is old and feeble, And she cannot earn our bread; And Billy is simple, you know, master, And father has long been dead."

"And I saw your fields of waving corn, Yellow as shining gold; And I knew you would let the maiden come, To glean from your wealth untold."

"So I fill my sack with the scattered grain, And bind me some pretty sheaves Of the nodding stalks that the reapers leave Amid the glistening leaves."

So the master said to the maiden young, "Go glean in my fields to-day, And gather wherever the reapers leave, And carry it all away."

And at evening the gleaner maid, With her sack of golden grain, And a little sheaf on her shoulder laid, To the master's house came again.

"And she said in her low, sweet accents, 'May the Lord be kind to thee In thy day of need, O noble master, As thy heart has been to me.'"

And then, in the dewy evening time, And bearing her burden bright, The sack of grain and the golden sheaf, Came the gleaner home that night.

And the mother opened the Bible, And read her the story true, Of the beautiful Ruth, the gleaner fair, The tale that is ever new.

Who gleaned in the fields of Bethlehem, In the barley harvest time, And the honor her noble kinsman paid, All told in the Book divine.

And from Ruth and her noble kinsman, Did David's line descend, And from thence came our Saviour, Jesus Christ.

Whose kingdom is without end, May the Lord bless our gleaner maiden, And fill her with heavenly love, And gather her in at the harvest time, With his golden sheaves above.

—Children's Friend (London).

## THE LITTLE CAMP.

BY SUSAN WARNER.

CHAPTER IX.

[Continued.]

"That's easy!" broke in Fenton. "Of course she knew they wanted it."

"No, she did not, except in a general way. She knew they were poor."

"Then why did she carry them such things?"

"She had not intended to go to them at all that day; the weather made it very inconvenient; but she had a strong feeling that she must go. Why, she could not tell; but it was very strong, and she went."

"And did they know that God would send them some dinner?" asked Maggie.

"They had asked Him for it, and they believed His promise; and so they were waiting."

"But He let them be poor?"

"O yes; His people often are poor. What of that? A little that a righteous man hath, is better than the riches of many wicked."

"I don't see why," Fenton remarked.

"This is why: 'Better is a little with the fear of the Lord, than great treasure and trouble therewith.'"

"Yes, but riches don't make trouble," said Fenton. "The want of them does."

"Not where the fear of the Lord is. When He giveth quietness, who then can make trouble? And I always was of the wise man's opinion, that 'Better is a dinner of herbs, where love is, than a stalled ox and hatred therewith.'"

"But rich people are not obliged to be wicked," said Fenton.

"It is very hard for them to be good."

"O uncle Eden! is it?" the children exclaimed.

"What the Lord calls good. You know He says it is easier for a camel to go through the eye of a needle."

Fenton stared at his uncle.

"But then He don't let the poor people be too poor?" said Maggie. "Those that trust Him."

"He will not let them be crushed by poverty. 'Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed.' They that seek the Lord shall not want any good thing."

"But are not riches a good thing?" said Fenton, standing his ground.

"Sometimes they are the most deadly poison."

"O uncle Eden!" cried Esther.

"When?"

"Whenever they dry up the life out of people. Now, children, I must be about my work. We must get ready for our visitor."

"You haven't told about the black horse, uncle Eden," Maggie reminded him.

"Must wait till to-night, Maggie. Come, Fenton; you and I must be busy."

And while the little girls cleared away the remains of breakfast and washed the plates and cups, Mr. Murray went to the tent. He despatched Fenton for more hemlock branches. He took down his little shelter tent, and with some nice management and ingenuity contrived to attach it to the front of the other tent, in such a way as to enlarge very considerably the sheltered space. More canvas was still wanting, but this he expected Benson would bring. Then he trimmed out a quantity of hemlock and made new fresh beds throughout the whole tent. When this was all done, he went to consult Mrs. Ponsonby as to the state of the larder.

"We have got nothing left, uncle Eden," said Esther.

"Little indeed, except a piece of salt pork," added Mrs. Ponsonby.

"Bread?"

"Almost all gone."

"I don't believe papa would be a rich man long, if we lived up on Eagle hill," said Maggie sagely. "We eat so much."

"We shan't make a bankrupt of him this time," said Mr. Murray. "But

this state of the case demands care. I don't know if I can get a bite to-day. I'll take my lines and try. I suppose I shall pass by Birch Lake."

"O let me go too, sir! I caught some, you know, the other day."

"You must meet Miss Eldon."

"She don't want me! She can come up hill just as well without anybody."

"But you want to be a gentleman, don't you? some day. How is it to be managed?"

"I am not a gentleman yet. I am only thirteen."

"At what age would you like to begin giving up your own ease and pleasure for the sake of others?"

"Gentlemen don't do that," said Fenton.

"O Fenton! Uncle Eden does it all-ways," cried Esther.

"No, he doesn't. Uncle Eden likes to do things. He don't give up anything."

Mr. Murray laughed out at this reasoning; however it gained Fenton nothing. Uncle Eden went away with his basket and his fishing pole; and Fenton with a rueful face prepared to descend the mountain.

"And I hope you'll look pleasant when you see Miss Eldon," said his aunt.

"It isn't likely I shall. How is a fellow to look sweet when he don't feel anything like it?"

"Feel like it."

"Yes that's all very fine talking. I guess you'd feel sweet if you had to go tumbling down hill and creeping up again, and running the risk of breaking your legs, just for politeness. I hate politeness!"

"And love rudeness?" said his aunt gently. But Fenton trumped off without making any apology.

Esther now proposed that they should gather some huckleberries for Miss Eldon, to refresh her on her arrival. Picking huckleberries was a fascinating business, and Josie and Maggie were quite ready to enter into it. One with a cup, another with a little tin pail which had held butter, they plunged into the forest of huckleberry bushes which surrounded them and covered all the top of Eagle hill.

It was hard work, though, without stronger people to open the way for them and beat the bushes aside. Maggie was almost swallowed up in the thicket; and Josie and Esther struggled hard to make a passage way.

But the denser the thicket, the larger and bluer and more plentiful were the berries. The children pushed slowly on, gaining a few inches at a time.

"Maggie, you are eating your berries," said Esther at last.

"They are so sweet," argued Maggie.

"You won't have any for Miss Eldon, if you eat them yourself."

"There's enough for her too," said Maggie.

"Not in your cup, I am sure."

"Well, I wanted some for myself first, Essie. I'll pick for her afterwards."

"Aren't they good!" said Josie.

"I guess aunt Patty would like some too," said Esther—"and uncle Eden; and I cannot pick for all."

"Well, I'm tired of these bushes," said Maggie. "Let's go somewhere and rest; and afterwards we'll pick for them. We'll pick for them all."

"Why, you haven't a single one in your cup!" said her sister.

"Well, I was hungry," said the little one.

"Hungry! so soon after breakfast."

"Yes; I was hungry for huckleberries. Now I'm tired. Can't we find a place to sit down somewhere, Essie?"

"I'm trying, as hard as ever I can," answered Esther. "Keep close behind me, so you won't feel the bushes when they fly back; now we'll get out of them as soon as we can."

They struggled and fought their way, inch by inch, through the thick low growth—high enough for them, however. They grew very tired. Esther's arms ached; and Maggie declared it was frightfully hot. After what seemed a very long time, at last the bushes failed and grew thin; and with a few steps more they stood on the hill's brow, where the ground fell sharply away, and the thin covering of soil which served the huckleberry bushes, failed from the bare rock. Through the tops of trees which stood lower down they could look far away and far below, to the wide surrounding country.

"Where's the tent?" said Maggie.

"It isn't here; I don't see it," replied Esther. "I don't know where we are."

"Maybe it's just a little way behind those bushes. If you call, aunt Patty will hear you, I guess."

"No, she won't. We're quite in another part of the hill. All this isn't what we see from the tent. This looks another way."

"Which way?"

"I don't know, I am sure."

"Then we're lost," said Maggie.

"I suppose we can get back again," said Esther, looking over the thicket behind her; "but I don't know which way. There is no way."

"Then we are lost," said Maggie.

"If Fenton were here, he could climb a tree and find out all about it; where everything is."

"Uncle Eden could, if he was here," said Maggie contentedly. "I don't think much of Fenton's climbing."

"What are we to do?" Josie asked with a face of some concern.

"I don't know," Esther answered.

"I don't know one bit where we are. You see, working through those bushes, we couldn't see where we were going, and I can't tell which way we came. I suppose we crooked about like a serpent. I dare say we did."

"But what are we to do?" said Josie with increased fright. "We can't stay here."

"Let's sit down and rest," said Maggie. "I guess they'll find us, by and by."

"Who?"

"Uncle Eden and Fen and Aunt Patty and Miss Eldon."

"They don't know where we are."

"Our Father knows," said little Maggie. "I guess He'll send an angel to show Uncle Eden which way to come to find us. You know He knows all about it. Sit down, Josie. They'll come by and by."

But Mr. Murray won't be back from that place he was going to, till ever so late; not till toward supper time, perhaps. And if it should grow dark here—O, Esther, what shall we do?"

"I guess Fenton will come calling to us, after he gets back; and we should hear that, you know. I'm too tired to go any further—really, I am, Josie—till I get a good rest."

So they all sat down on the mossy rock; but Josie began to cry.

"I should think you had forgotten all Uncle Eden was telling us!" Maggie said, with curious authority. "Josie McAllister, this is our house, you know."

"The tent is; this isn't!" said Josie.

"I mean this whole big earth is our house; our Father made it for us. Now don't you think He knows all the rooms in it?"

"What do you mean?" said Josie angrily. "I think you are talking nonsense."

"Don't you believe He can send an angel to show Uncle Eden which way to find us? He can, just as easy as anything. I'm going to take a good sleep."

Accordingly, the curly little head went down into Esther's lap; the other two, who felt less faith or more responsibility, sat up and looked at each other. Maggie on her part was rather enjoying the situation.

"I wonder," she began, as she lay with her eyes looking up into the blue sky, "why all the poor people don't come out of those cities and live in the country. Then that black horse Uncle Eden talks about, would not tread quite so hard. Why we've got a very good dinner this morning off the huckleberry bushes, and there's enough on this mountain for, I should think, a hundred people."

"A dinner of huckleberries wouldn't last you all day," said Esther, smiling at Josie.

"Then I'd go out and get some more for supper."

"You'd get tired of 'em, I guess."

"Then I'd make blackberry pie. I should never get tired of blackberry pie. You know there are blackberries ripe, as well as huckleberries. And I'd make huckleberry pudding. O, huckleberry pudding is very good!"

"But," said Esther, laughing outright, "to make pies or puddings you would want flour. Where would you get that?"

"Flour?" said Maggie.

"Yes. Where would you get it?"

The Farm and Garden.

SELECTED FOR ZION'S HERALD.

[From that admirable publication, *Vick's Floral Guide*, we take the following timely hints. To those who do not see this useful work, we suggest that they forward to James Vick, Rochester, N. Y., a dollar for some of his bulbs or seeds, which will be forwarded free of postage, and the remittance will constitute the sender also a subscriber for *The Guide*.]

**CULTURE OF BULBS.**—The treatment of bulbs is so simple, and the result so satisfactory, that it seems exceeding strange that they are not far more generally cultivated. Not one garden in a thousand, even of those of some pretensions, has a dozen good tulips; and those who invest a dollar or two in good hardy bulbs are pretty sure to eclipse all their neighbors. One reason why bulbs are not more cultivated, is that they must be planted in the autumn; and the majority of amateur gardeners do not wake up to the importance of providing plants for their gardens until the pleasant days of spring woo them to the garden; and then, when many of the bulbous plants are in full flower, and should not be moved, often send their orders. Those who wish a show of bulbous flowers in the spring, must make their selection, prepare the ground, and plant in the autumn.

Any fair garden soil will grow bulbs well, if drained so that the water will not lie on the surface for any length of time, or the bulbs will rot. The soil should be dug deep; and if stiff from too much clay, a liberal dressing of sand will be of great benefit. Before winter sets in, cover the beds with leaves—five or six inches in depth; or if the leaves cannot be obtained, coarse manure will answer.

It is in the house, in the winter, that bulbs afford the greatest pleasure. A few dozen hyacinths, tulips, crocuses, etc., will furnish useful recreation for months. From the planting of the bulbs until the last flower has faded, there is continued excitement. The unfolding of each leaf and bud is watched with the most pleasurable and unabated interest by all members of the family. By the exercise of a little taste, a great deal of pleasure can be derived from the cultivation of bulbs in winter, and at very little cost. Get a shallow box and fill it with sandy earth mixed with moss finely broken up. Then plant a row or two of crocuses on the outside, and fill up with tulips, narcissus, hyacinths, etc., making a miniature bulb garden. After planting, the whole can be covered with moss, such as is found on logs in damp woods. The plants will find their way through the moss.

Bulbs, when flowered in the house, should be kept in a room a few degrees above freezing. A temperature of 70 to 75 degrees causes them to bloom too early, and the flowers will soon fade. A good arrangement is to keep them in a parlor or some spare room not frequently used, and which is usually kept pretty cool. They will then mature slowly, and keep in perfection a long time. A few may be brought into the sitting-room, placed on the dining-table occasionally, or may be even taken to church for special occasions where floral decorations may be needed, and returned to their places as soon as possible.

**SEEDS FOR FALL PLANTING.**—Many of our hardy annuals and perennials do the best if sown in the autumn. The perennials should be sown so early as to make a fair growth before winter sets in. Then they will flower the next summer. If plants are very weak they will not always bear the winter. The hardy annuals generally do best sown rather late, so that the seed will remain in the ground and be ready to start at the first approach of spring. Some kinds thrive in the cold, wet weather of spring, that would almost refuse to grow when the season is more advanced. The soil for seeds or plants during the winter season should be dry. The others may be sown any time before winter sets in. Floriculturists in the Southern States will find it to their interest to sow all hardy and half-hardy annuals in the autumn, as well as perennials, as they give much better flowers than if sown in the spring.

**VEGETABLES.**—A few of the vegetables require autumn planting. Asparagus is a hard seed, slow to germinate, and is best sown late, just before winter sets in, and an early, strong growth will be the result next season. Lettuce, sown from September to November will make strong, early plants, either for maturing where they are sown, or for transplanting. A little protection from a frame, or something of the kind, will aid in the growth of plants during the winter. Spinach, for spring use, should be planted early enough in the autumn to give good, stocky plants before severe frosts, and then you will have spinach when it is needed—very early in the spring. To secure very early cabbage and cauliflower, it is a good plan to sow in the autumn, in the seed-bed, and before winter protect these beds with a frame of cold-frame, covering the top lightly with straw for the winter. It is still better to make what is called a pit, that is, a bed sunk about eighteen inches in the ground, and the top covered with straw or matting in severe weather. In this way, good plants will be secured ready to be put out at the opening of spring, about the time cabbage seed is usually sown, and a very early crop will be the result. Care must be taken not to confine the plants too much, and air should be given freely on every fine and sunny day. A little too much cold is better than a little too much warmth.

**WASHING WAGONS.**—Most persons who own and use carriages or wagons, doubtless think they know how and when to use them; but a few hints from *The Carriage Journal* may not be out of place: Washing wagons is too often looked upon as an operation solely for the purpose of removing a coat of mud. This is one of the objects, and an important one, but the wagon should be washed even when there is no mud on it. During the summer the varnish loses its lustre, and assumes a dull, dirty appearance, unless it is frequently washed. When a wagon is badly covered with dirt, it is best to soak the dirt loose by wetting it with a large sponge, but not rubbing it. In cities, where water can be forced through a pipe, the sponge need not be used until the bulk of the dirt has run off, then use the sponge, commencing at the upper portion of the body, and do not wash over too much surface at a time, as the water should never be allowed to dry on the body; after washing with a sponge, take clean water and a chamois skin, and wash and dry immediately with the chamois. After the body is washed, wash the carriage part and then the wheels. In washing the wheels be careful to clean the dirt out from between the spokes, and wipe perfectly dry. Immediately after using a carriage in wet weather, the leather and trimmings should be dusted off, and the paint well washed and wiped as directed, using soft water if possible, but never using salt water, as has been recommended by some who are afraid that the supply of water will give out in many of our cities if it is used for other than washing purposes. Careful washings will tend to harden the varnish, remove the particles of dust that would otherwise bed themselves in the paint, and keep the carriage fresh and clean. The leather top should also be wiped off, and if an oiled cloth be rubbed over immediately after the leather has been dried with the chamois, it will do much toward preserving the lustre of the leather, and preventing it getting hard and cracking. After washing, always rub the plated work with a woolen cloth that has a little rottenstone on it. Many a dollar in expense and much annoyance from having a soiled carriage may be saved by thus caring for it.

**HEALTHFULNESS OF LEMONS.**—When the people feel the need of an acid, if they would let vinegar alone and use lemons or sour apples, they would be just as well satisfied and receive no injury. And a good suggestion may not come amiss at a good plan when lemons are cheap in the market.

A person should in those times purchase several dozen at once, and prepare them for use in the warm days of spring, and summer, when acid, especially citric and malic, or the acids of lemons and ripe fruits, are so grateful and useful. Press your hand on the lemon, roll it back and forth briskly on the table to make it squeeze more easily, then press the juice into a bowl or tumbler, never into tin; strain out all seeds, as they give a bad taste; remove all the pulp from the peels, and boil in water, a pint for a dozen pulps, to extract the acid. A few minutes boiling is enough; then strain with the juice of the lemons; put a pound of white sugar to a pint of juice; boil ten minutes, bottle it, and your lemonade is ready. Put a table spoonful of this lemon syrup in a glass of water, and you have a cooling, healthful drink.

**SILK AND SILK-MAKING.**—Raw silk, as it comes from the manufacturer, contains about twenty-five per cent. of gum, all of which must be removed before it goes into any woven fabric. Now, this fabric, if pure silk, is worth its weight in silver, and a trifle more. And yet there are plenty of people who fully satisfied that they have a good piece of silk, and buy it for twenty cents a yard, and then find it is worth no more than a piece of cotton. The fact is, that in dying silks, light thin threads may be converted into thick heavy ones by the use of sugar of lead and some other foreign substance, the presence of which is not easily detected in the fabric; and it is this kind of thing which is so marvelously cheap in the shops. It seems to be a heavy, well-made silk—it is a very thin fabric, made heavy, and made to look well by processes which utterly ruin it. And you, gentle shoppers, may waste it up in your hats for ready reference, that whenever a glossy silk fabric is offered you at less than its weight in silver, it is something much worse than a damaged article.

Now, let me say a comforting word to the excellent gentle-woman who wants silks, genuine and heavy, without paying their weight in silver for them. And such silks are to be had, though they are not the shining ones offered so temptingly in the shop windows. Until 1855 the broken ends of silk fibers, and the cocoons out of which the moths had cut their way, were treated as waste material. In that year a Frenchman named Dupret, but upon the idea of carding the silk, and spinning it into yarn fit for weaving. Fabrics made of this yarn are called "spun silk." They are quite as good as any other, quite as genuine as to material, quite as well dyed and woven, quite as smooth, but not quite as glossy. Their only demerit is lack of lustre, but they can be sold at considerably less than half the price of ordinary silks, and to any but feminine eyes are as handsome as possible. Messrs. Cheney Brothers and some other manufacturers have been trying some experiments with these spun silks, making a fabric with warp of reeled, and a filling of spun silk. These cost but half as much as the best reeled silks—and are infinitely better than the loaded shams which the shopmen sell at two and three dollars a yard. They are good and honest, will "stand alone," and will last a half a dozen life-times;—GEORGE CARY EGLESTON, in *Heart and Home*.

**The Secular World.**—Some drilling tools were recently made at Tiensue for parties in Japan, who propose to explore that country for petroleum. A life-saving station has been established at the eastern side of Carrying Place Cove in Lubec, Me., on land of E. A. Davis. New York and Ohio produce three-fourths of all the cheese in the country—New York 100,775,000 pounds, Ohio 24,153,000. A new oyster bed, said to contain 100 acres, has been discovered in Long Island Sound, near the lighthouse below New Haven. There is hope for New York. A river thief was detected, tried, convicted and sentenced to five years imprisonment in the State Prison, in less than three hours after the commission of the crime.

The Khan has abolished slavery in his dominions, and all persons held in bondage are to be made citizens or to be returned to their native countries. Sir Henry Rawlinson has discovered from one of the clay tablets found at Babylon lately, that the name "Evil Merodach" signifies "Merodach's man" (or servant). The recently-opened silver mines of Utah are very prolific, and the great increase in the production will cause silver to depreciate so as to bring it on a par with the present paper currency, it is said. On removing an ancient structure on the Old Bailey premises in London, recently, a Roman coffin, of stone, with hump bones therein, was excavated. It is supposed to have been buried there nearly 2000 years ago. Prince Bismarck declares that the whole of civilized Europe agrees with him respecting the hostility to evil government of the Ultramontane or extreme Roman Catholic party—the party that most closely adhere to the Pope. Swain, Fuller & Co., of Lynn, Mass., manufacturers of the celebrated American beating-out and sole-moulding machines, have sent them to Germany, Switzerland, England, Peru, Central America, Cuba, and the British Provinces. Professor Hayden and party, writing from the Rocky Mountains, reports having ascertained the summit of Mount Lincoln to be 14,300 feet. From this point 15 mountains were observed 14,000 feet above the sea level, and 350 mountains 13,000 feet above, while from Mount Lincoln the peak of the "Holy Cross" was visible. A decree has been promulgated at Rio de Janeiro, declaring Protestant marriages indissoluble, unless pronounced otherwise by competent legal tribunals. The bill for the reorganization of the National Guard was at last adopted before the Chamber of Deputies, on its third reading. At a Bible class held at the residence of Christopher Borden, North Westport, on a recent Saturday evening, Mr. Borden presented for inspection a pictorial family Bible three hundred and forty-five years old. It contained as supplementary matter the liturgy of the Church of England, forms of prayer, and valuable statistical tables. T. Pasmor Hanbost, a lawyer of eccentric and miserly habits, died in Baltimore, leaving the bulk of an estate valued at nearly a million dollars to charitable institutions; but his will is imperative, from having been made only one week prior to his death, when the law requires at least one month.

**Obituary.**—Fell asleep in Jesus, July the 7th, 1873, MERRILL, wife of Mr. Eben H. Blake, aged 36 years, 10 months, and 9 days. She was converted under the labors of Rev. James Thwing, and joined the Methodist Episcopal Church in 1841, where she remained a faithful worker until called home by her earthly lot to her heavenly rest. In the death of Sister Blake, the Methodist Church in Gorham, Me., has lost a true and devoted, amiable and influential member. Her sufferings during her last sickness were very severe, but all born with patience and resignation, and ready ready for sudden attack of the just is blessed. J. COLBY.

At Shrewsbury, August 6th, ARTHUR WARREN, only child of Levi and Mary F. Houghton, aged 1 month and 22 days. We miss thee, our darling.

Died in Jay, Maine, February 18th, 1873, of disease of the brain, HENRY PARKER, aged 71 years. In the death of Mr. Parker, his townsmen have lost an able and worthy citizen, who, by the upright integrity of his character, and by his promptness and prudence in his business relations, won the respect and esteem of all who knew him. To a clear discrimination of mind he united a gentle, affectionate heart; and as neighbor, friend, husband and father, he was emphatically faithful, tender and true. He was for many years a consistent member of the Methodist Episcopal Church, to which he witnessed his devotion by the variety of responsible service which he so faithfully performed. He was a conscientious man of prayer. Like another servant of God, he had said, "evening and morning and at noon will I praise thee, O Lord." His voice was never silent in the morning and evening sacrifice at the family altar, no pressure of business, or presence of stranger or friend in his home, ever hindered him from retiring at noon for his hour of secret prayer. Of great religious fervor and zeal, a deepened piety pervaded his whole life, which was a continuous testimony that he had found the "new and living way" of present, vital salvation. And so, as one might reasonably expect from such a life, when he came to its close, he found at eventide there was light. Not for a single moment, ever hindered him from retiring at noon for his hour of secret prayer. Of great religious fervor and zeal, a deepened piety pervaded his whole life, which was a continuous testimony that he had found the "new and living way" of present, vital salvation. And so, as one might reasonably expect from such a life, when he came to its close, he found at eventide there was light. 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